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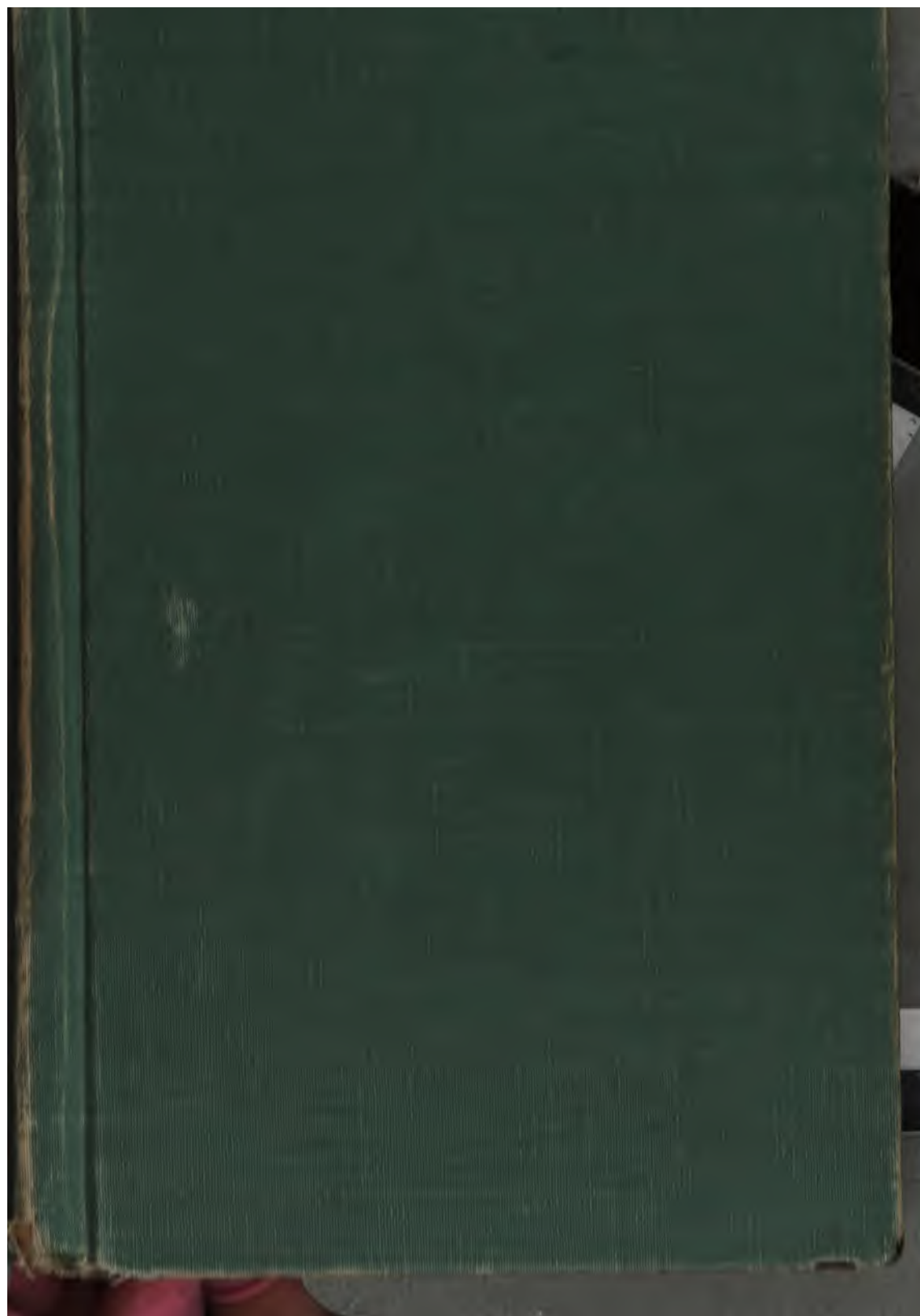
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BEOWULF

BEOWULF

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BEOWULF.

A HEROIC POEM OF THE EIGHTH CENTURY

WITH

A TRANSLATION, NOTES, AND APPENDIX

BY

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INTRODUCTION.

§ 1. THE BEOWULF MS.

THE only known MS. of the Anglo-Saxon poem of *Beowulf* is a parchment codex in the British Museum.¹ This codex has on the average twenty lines to the page, the width of the page being about $4\frac{1}{2}$ inches. The poem is written down with no attention to metre; each line of the MS. containing rather more than a line of the poem (according to the system adopted by Grimm and Grein, and also in the present edition); thus ninety-eight lines, or five pages of the MS., exactly equal one hundred and thirteen lines of the poem. It is greatly to be wished that some learned body would go to the expense of obtaining a fac-simile of the codex by means of the photo-zincographic process, as has been done so successfully by the Ordnance Department in the case of Domesday Book. Till then, conjectures tending to the restoration of the text in the damaged places can only rest on a safe foundation for those few who have examined, and in so far as they have examined, the MS. itself. Where a word is effaced, it is idle to supply it conjecturally, unless with strict reference to the space left illegible. Dr. Grein,—whose eminent and most valuable services to the cause of Anglo-Saxon learning all English scholars are bound gratefully to acknowledge,—not having had the MS. of *Beowulf* in his hands, has in several places suggested readings, where the MS. is now illegible, which a careful measurement of the

¹ Vitellius A. 15 (Cottonian MSS.)

space left vacant proves to be inadmissible, such readings having either too many or too few letters for the required purpose. By taking numerous measurements, I ascertained on a recent partial collation of the MS. that each letter of each word, and also each interval between two words, occupies on an average rather more than one eighth of an inch of space. Thus the words 'seoc,' 'wæge,' and 'ofer,' measure $\frac{3}{8}$ ths of an inch respectively; the words 'golde,' 'beado,' 'burh,' and 'stede' measure $\frac{5}{8}$ ths apiece; the words 'swefað,' 'feorh,' and 'nihtes' measure $\frac{6}{8}$ ths; the words 'brego stol', connected together, measure exactly $\frac{10}{8}$ ths. By the use of this criterion, which shows what the MS. *cannot* have had, together with an attentive study of Thorkelin's transcript, which was made at a period when the MS. was far less injured than at present, and therefore contains many words, more or less correctly transcribed, (for Thorkelin's knowledge of Anglo-Saxon was sadly imperfect), which are now utterly illegible,—the nearest approach can be made to the restoration of the text as it originally stood in the MS. But when all this has been done, the labours of an editor towards the establishment of a good text are by no means over. The scribes (for there were two) from whose hands we have received the MS., besides the usual clerical errors, or errors of infirmity, fell into not a few errors of ignorance, arising apparently from their imperfectly understanding what they were writing. To correct errors of either kind we have unhappily no other resource than the judgment and acuteness of individual editors, since that unfailing means of checking them which comparison with other MSS. supplies is in this case unattainable.

In order that what I have said as to the right procedure with a view to the restoration of the text may be fully understood, I subjoin an exact transcript of one of the most defaced and illegible pages of the MS. (leaf 184 a). The passage begins at line 2207 of the poem. Each dot after a word represents one eighth of an inch of space, where nothing can now be deciphered with certainty. But it must not be assumed that the whole space marked as illegible at the *end* of a line was ever covered with writing, for though all the lines

on a page *begin* uniformly, they do not end so; some run on beyond others; this variation, however, is never in excess of $\frac{4}{8}$ ths of an inch.

Beowulfe bræde rice on hand ge
 he geheold tela fiftig wintru wa
 frod cyning eald eþel weard oððæ
 on ongan deorcum nihtum draca
 se ðe on hea heape¹ hord beweot
 stan beorh steapne stig under l
 eldum uncuð þær on innan giong nið
 nath . . l g . f . . g hæðnum h
 hond since fac^h . ne
 syððan þ ð slæpende
 syre þeowes cræfte þæt s
 ðeod folc biorn þæt he ge
 bolge wæs
 Nealles geweoldum wýrm-horda
 cræft sylfes willum se ðe him re . . .
 sceod ac for þreanedlan b
 hæleða bearna hete sweng
 fleoh þea and ðærinne wea
 secg syn . . . sig sona inwlitode² þæt
 ðam gyste br . g . stod hwæ
 sc pen

Of the history of the MS. nothing appears to be known. It is one of those collected by Sir Robert Cotton, the founder of the Cottonian Library, who having been born only thirty-four years after the dissolution of the Monasteries, had opportunities of obtaining rare MSS. which were denied to later antiquaries. That the volume containing *Beowulf* originally belonged to some monastery may reasonably be assumed. In it are bound up together a number of pieces differing in date and character;—as Wanley says, ‘*ex diversis simul compactis constat.*’ These pieces are as follow :—

¹ The word is dim, but I think it can be nothing else.

² It is either *inwlitode* or *inwatode*; there is not room for *inwatode*, which is Grein's reading.

1. King Alfred's version of the *Flores ex Lib. Soliloquiorum* of St. Augustine of Hippo.
2. The Pseudo-Evangelium of Nicodemus (imperfect at the beginning).
3. A Dialogue between Saturnus and Saloman.
4. A Fragment on the Christian Martyrs.
5. The Legend of St. Christopher.
6. A fabulous description of the East. (This tract has a number of curious illustrations.)
7. The Epistle of Alexander the Great to Aristotle.
8. BEOWULF.
9. The poem of *Judith* (imperfect at the beginning).

§ 2. BIBLIOGRAPHY.

For many years after the MS. had come into the possession of Sir Robert Cotton it remained unnoticed. It is not mentioned in an imperfect Catalogue of the Cottonian Library prepared for Dr. Hickes in 1689. About the beginning of the last century, Hickes employed the antiquary Humphrey Wanley to make a catalogue of all the Anglo-Saxon MSS. to be found in the libraries of the kingdom, whether public or private. The result was the well-known 'Catalogus Historico-criticus,' which was published as the second volume of Hickes' *Thesaurus Linguarum Septentrionalium*, in 1705. Here we find such a notice of our poem as could not fail to attract the attention of students. Wanley designates it 'Tractatus nobilissimus, poetice scriptus'; prints (in the form of prose) the first nineteen lines, and also the passage ll. 53-73; and adds, by way of giving an account of the contents,—'In hoc libro qui poeseos Anglo-Saxonice egregium est exemplum, descripta videntur bella quæ Beowulfus quidam Danus, ex regio Scyldingorum stirpe ortus, gessit contra Sueciæ regulos.'

Thomas Hearne, the busiest antiquary of his time, would have done better had he followed up the indication thus given, and edited *Beowulf*, than by printing the Chronicles

of Robert of Gloucester and Peter Langtoft. He died in 1735, and with him the race of students of Early English became almost extinct; Bishop Gibson, who died in 1748, was the very last. Junius, Wilkins, Hickes, Lye, Wanley, Wheloc, and Gibson;—each had done good work, and helped to extend the knowledge of the ancient language and literature of this country; but the most important of her ancient poems they left unexplored. About the time when Pope and Swift died, a period of great literary inertness set in, which extended to all branches of learned inquiry. England produced no more celebrated Anglo-Saxon students for nearly sixty years. The honour of giving *Beowulf* to the world was reserved for a Dane—Grim J. Thorkelin. Having read the notice of the poem in Wanley's Catalogue, he caused a transcript to be made in 1786, and executed another himself about the same time. For twenty years he was engaged in preparations for the edition which he had in view. Unfortunately, during the bombardment of Copenhagen by Lord Cathcart in 1807, Thorkelin's house took fire, and most of his papers perished in the flames. The two transcripts escaped; with these he set to work again, and published the poem in 1815, under the title '*De Danorum rebus gestis secul. III. et IV. poema Danicum dialecto Anglo-Saxonica.*' This strange title is elucidated in a still more singular preface, in which he congratulates himself on having brought back to Denmark, after an interval of a thousand years, an epic poem, '*quod suum olim fuerat*;' and endeavours to account for the trifling circumstance that the '*vates Danicus*' wrote it in Anglo-Saxon and not in Danish, by saying that before the Norman Conquest the three peoples of the North, the Angles, the Danes, and the Icelanders, '*vocati uno nomine Dani,*' spoke a common language, with differences of dialects merely. The text, as printed by Thorkelin, is full of errors; and owing to his imperfect acquaintance with the '*dialectos Anglo-Saxonica,*' his Latin version so frequently misses the sense of the original as to be of little or no use. Still the condition of the MS. at the time when Thorkelin's transcripts were made was considerably better than what it is now;

hence there are many passages in which words, now lost from the MS., are preserved in Thorkelin's edition; and this fact invests it with a permanent value.

The cause of the progressive deterioration of the MS. is the injury which it received in the fire which destroyed a considerable portion of the Cottonian Library in 1731. The heat to which the volume was then subjected caused the leaves to shrivel up and made them extremely brittle. Since then the volume has been re-bound, and every leaf carefully glued to a kind of parchment *cadre*, resembling the leaf of a photograph album. But in this process, owing to the chipping away of the edges and tops of the brittle leaves, a number of words were unavoidably lost. Even now this chipping away continues, though not to any great extent.

Ten years before Thorkelin's edition appeared, Sharon Turner, in his 'History of the Anglo-Saxons,' had 'particularly recommended' *Beowulf* 'to the notice of the public;' and in the later editions of that work he gave extracts from it of considerable length. But his versions are extremely defective; for though he was quite at home in Anglo-Saxon prose, the language of their poetry was comparatively new to him.

In 1826 appeared 'Illustrations of Anglo-Saxon Poetry,' by Mr. Conybeare, formerly the Professor of Anglo-Saxon at Oxford, in which were inserted metrical versions of considerable portions of the poem, with an analysis of its contents. The first scholar-like edition was that of the late John Mitchell Kemble, which appeared in 1833, preceded by a Preface on the historical relations of the peoples mentioned in the poem. But his erroneous identification of the Geatas with the Angles detracts in some degree from the value of his criticism. In 1837 a Translation by Mr. Kemble appeared, together with a full and able Introduction.

German scholars now took up the subject, and their unceasing labours have thrown a flood of light on the meaning and on the various relations of a work which, in the pages of Thorkelin and Turner, is dimly seen through a haze of errors and misapprehensions. H. Leo published in 1839 a treatise

on *Beowulf*, as 'a contribution to the history of old Teutonic intellectual conditions.' L. Ettmüller, in 1840, published the first German translation of the poem, with the title 'Beowulf, a Heroic Poem of the eighth century;' to this work an excellent Introduction is prefixed. Dr. C. W. M. Grein, of Cassel, of whose incomparable services to Anglo-Saxon literature I shall have other opportunities to speak, brought out an edition of the text of *Beowulf*, together with the Fragments of *Finnesburg* and *Waldere*, with Notes and a Glossary, in 1867. A German translation, with explanatory notes, by Dr. Karl Simrock, appeared in 1869. The Danish scholar, Grundtvig, into whose hands have come Thorkelin's transcripts, published the text with notes, as an 'Old-Angelske Heltedigt,' in 1861. M. Heyne, who has since edited the *Heliand*, published a new edition of *Beowulf* in 1863. Besides all this, a number of interesting and valuable papers, scattered through several learned periodicals, such as Haupt's *Zeitschrift*, Höpfner and Zacher's *Zeitschrift für Deutsche Philologie*, and the *Jahrbuch für Romanische und Englische Literatur*, attest the high sense entertained in Germany of the historical and philological importance of our poem.

Meantime scholars in the land of its origin had not been idle. A Translation into English verse from the pen of the Rev. A. D. Wackerbarth appeared in 1849; and six years later Mr. Thorpe's long-expected edition came out, containing *Beowulf*, the *Scóp's Tale*, and the *Fight at Finnesburg*, with a literal Translation, Introduction, Notes, and Glossaries. The edition of Kemble having become extremely scarce, Mr. Thorpe's has been for the last twenty years in ordinary use among English scholars. Its merits are great; the text is the result of a laborious personal examination of the MS., the readings of which, whenever Mr. Thorpe sees cause to deviate from it, are given at the foot of the page; the translation may be depended upon as the work of a man of scrupulous accuracy, thoroughly acquainted both with the structure and the vocabulary of Anglo-Saxon; and the Glossary of Names supplies many valuable illustrations. The translation, however, errs on the side of literalness,

being sometimes from this cause unintelligible. Moreover, since Mr. Thorpe's edition appeared, a great deal has been done by German scholars for the elucidation of the poem, so as to place some points in a clear light which in 1855 were still obscure. It cannot, therefore, be maintained, especially as Mr. Thorpe's *Beowulf* is now becoming a rare book, that there is no room for a fresh English edition of the poem.

In Professor Morley's *English Writers* (1867), there is an excellent account¹ of the bibliography of the subject, together with a condensed version of the poem. This version, full and satisfactory for the first half of the work, is meagre and disappointing for the second half. In a work entitled the *Anglo-Saxon Sagas* (1861), by the Rev. D. H. Haigh, the names of persons and places mentioned in *Beowulf* are subjected to a minute examination, with the view of finding grounds for the singular theory of the writer, that all the incidents described took place on English ground.

§ 3. DATE OF THE POEM.

Of this poem, so unique in every aspect, we must now endeavour to ascertain approximately the date: which done a conjecture will be hazarded—not exactly as to its authorship—but as to the motives which may have impelled, and the circumstances which may have favoured, its composition.

The date of *Beowulf* can only be determined by considerations falling under two heads: (1) the language of the poem; (2) the notices of historical events which are scattered through it. The MS. itself, the handwriting of which is probably of the tenth century, affords, apart from that fact, no presumption as to the date of the poem. It is a bad transcript of a work, the language of which the scribe seems to have imperfectly understood, and hence to have in many places hopelessly misrepresented: and the interval between the transcript

¹ Vol. I., p. 251.

and the original composition may have been indefinitely great.

(1.) The language of *Beowulf* is pure literary Anglo-Saxon. It is not the speech of Northumbria or of East Anglia, but of Wessex—that is, of the South and West of England. If it be compared with the Northumbrian form of speech, as shown in the lines (presumably by Cædmon) written at the end of the Moore MS.¹ of Bede in the Cambr. Univ. Library, or with the ‘Durham Gospels,’ it will be seen at once that it is destitute of all the more important Northern peculiarities. It does not, with the former, write *æ* for *e* (*tiadæ*, *astelidæ*, for *teode*, *ástealde*) and *a* for *ea* (*ward*, *barnum*, for *weard*, *bearnum*), nor, with the latter, does it make the infinitive end in *a* and the third pers. plur. pres. in *as* (*undoa*, *hátas*, for *undon*, *hatað*). It exhibits, however, certain minor Northern peculiarities, especially in the portion of the MS. from l. 1939 to the end, which is in a different handwriting from that of the first part. Thus we have *io* for *eo* (*Iofof*, *þioden*, for *Eofof*, *peoden*); *hit* (Icel. *hita*) occurs in l. 2649 for *hát*, heat; and in l. 2002 we meet with a construction which is, according to Mr. Thorpe, distinctively Old Norse, and therefore more likely to be found in a work of Northumbrian, than in one of Southern origin. But, with these slight exceptions, the language of the poem is throughout good literary West-Saxon.

Either then the composition of *Beowulf* must be brought down to a period not earlier than the middle of the tenth century, by which time the literary language that had been perfected in Wessex seems to have become the common vehicle of expression for writers in the vernacular throughout England; or, if we find ourselves driven to assign the poem to an earlier date, the writer must have been a native of the South of England, that is, of Wessex taken in a large sense. Now, confining ourselves at present to linguistic considerations, we find some reason for throwing back *Beowulf* much beyond the middle of the tenth century. If we compare its

¹ This MS. was unquestionably written before the middle of the eighth century.

language with that of the 'Canterbury Chronicle' for the first quarter of the tenth century (where the record, as shown by Mr. Earle in his Introduction,¹ is contemporary with the events described), we shall find in *Beowulf*, *pyssum*, *heht*, *gewyrcean*, *geceas*, *cyning*, but in the 'Chronicle,' *pysum*, *het*, *gewyrcan*, *geces*, *cyng*. These last are certainly later forms. *Feng to rice* in the 'Chronicle' would be *rice onfeng* in *Beowulf*, *rice* being the dative. Again, there are many proper names in *Beowulf* that have the strongly aspirated initial letters *Hr*. We have *Hroðgar*, *Hroðwulf*, *Hreðel*, *Hronesnasse*, *Hreðric*, *Hrefna-wudu*, etc. Now, as early as the year 887, we find the second of these words spelt *Ropulf* in the 'Canterbury Chronicle.' Later on, it passed into *Rodulf*, *Rudolph*, *Rolf*, and other forms. The name *Hroðgar* unluckily does not appear in the 'Chronicle' before the eleventh century; when it does, in 1075, it has become softened and pared down to *Roger*!—a change which it must have taken many generations to effect. The *Rædwald* named in the Canterbury MS. under 827, would unquestionably have been *Hreðweald* in *Beowulf*. The *Rodbeard*, *Rodbert*, *Hrodberd* of the Chronicles under 1050, would certainly have been *Hroðberht* in *Beowulf*.

Another line of comparison, which I hope one day to pursue more minutely, tends to approximate the language of *Beowulf* to that of some Saxon poems, and to dissociate it from that of others. It stands in a close agreement in respect of poetical diction with *Elene*, *Crist*, *Juliana*, *Andreas*, and *Guðlac*. The curious expression, *oft nalles æne* (often, by no means once) occurs in *Beowulf*, l. 3019, and elsewhere only in *Elene*, l. 1253. Similarly the dat. *ælfylcum*, strange people, (*Beowulf*, l. 2371) occurs nowhere else but in *Elene*, l. 36. The singular compound *bán-loc*a (lit. 'bone-locker,' i. e., enclosure of the bones=flesh), which occurs several times in *Beowulf*, is found also in *Crist*, *Juliana*, and *Guðlac*, and nowhere else. The rare word *leod-gebyrgea*, people's guardian (*Beowulf*, l. 269), occurs twice in *Elene*, and in no other author. The phrase,

¹ *Two Saxon Chronicles*: Clarendon Press, 1865.

be sæm tveonum, 'by the two seas' (*Beowulf*, l. 1685), is not met with again, except in *Guðlac*.

If the evidence of similarity of diction which we have adduced have any value, it tends to show that *Beowulf* belongs to the same age with *Guðlac*, *Elene*, and *Crist*. Therefore, whatever independent evidence we have, tending to fix the age of these poems, tends also to fix the date of *Beowulf*. As to the two last named, the indications are slight; but on the date of *Guðlac* we cannot go far wrong. St. Guðlac died in 714. His life was written by a contemporary, the monk Felix, who in his Prologue, addressed to Athelwald king of East Anglia, says that he learnt the main facts of the saint's story by personal inquiry from his intimate friends, the abbot Wilfrid and the priest Cissa. The Anglo-Saxon poem of *Guðlac*, preserved in the well-known Exeter MS., is founded on the Life by Felix, and was apparently written very soon afterwards. The second section of the poem opens thus—

Magun we nu nemnan, þæt us neah geweard
 Þurh haligne hād gecyðed,
 Hu Guðlac his in Godes willan
 Mod gerehte :

'We may now declare, that which was made intimately known to us through our holy profession, how Guðlac ordered his mind according to the will of God.'

A few lines further on we read—

Hwæt ! we hyrdon oft, þat se halga wer
 In þá ærestan ældu gelufade
 Freccessa fela :

'What! we have often heard that the holy man in his earliest years took pleasure in many wild freaks.'

These expressions are surely unmistakeable; they shew that the writer was a contemporary of St. Guðlac, and the poem must therefore have been written in the first half of the eighth century.

Therefore, whatever force there may be in the argument which infers contemporaneousness from a similarity of dic-

tion in *Beowulf* and *Gudlac* tends to fix the date of *Beowulf* also to the same period.

The date of *Elene*, the diction of which we have shown to present striking resemblances to that of *Beowulf*, cannot be fixed with certainty. Its author, as we know from runes inserted in the body of the poem, was Cynewulf, the poet to whom we owe also *Crist* and *Juliana*. When Cynewulf lived we do not know. Grimm, in the Preface to his edition of *Andreas* and *Elene* (Cassel, 1840) propounded a theory which suits so well my own view as to the date of *Beowulf*, that I only wish there were more external evidence to support it. *Andreas*, which is the legend of St. Andrew, and agrees to a great extent with the legend of the same Apostle given in the second book of Ordericus Vitalis, has been found to follow some Greek Apocryphal Acts (of which a MS. exists at Paris, entitled Πράξεις τοῦ ἁγίου Ἀνδρέου καὶ Ματθαίου), so closely, as to leave no room for doubt that it was translated from or based upon it. But how should an Anglo-Saxon poet have obtained the Greek original? The answer is ready: through Archbishop Theodore, a learned Greek and native of Tarsus, who was inducted into the see of Canterbury in 670, and held it more than twenty years. Now one of the most eminent scholars trained under Archbishop Theodore in the school of Canterbury was St. Aldhelm of Malmesbury. Aldhelm is known to have written poems in the vernacular, but they were supposed to be lost. This *Andreas*, the fruit of his initiation into Greek learning by Archbishop Theodore, Grimm believes to be one of the lost Saxon poems of Aldhelm, and to be addressed to Ina (king of Wessex from 688 to 725) and his queen Ethelburga; who, he thinks, are intended by the 'git' (you two) mentioned in line 1489 of the poem. Cynewulf, the author of *Elene*, which resemblance of style, diction, and poetic feeling, induces him to rank unhesitatingly with *Andreas* as a work of the same age, may have been, he suggests, a disciple of Aldhelm. Whether this special theory be accepted or not, Grimm's researches and reflections induce him to assign the composition of *Andreas*

and *Elene* to the first quarter of the eighth century. Now the linguistic points of connection between *Beowulf* and *Andreas* and *Elene*, especially *Elene*, are, as we have seen, of a marked and undeniable character. So that, on this line of inquiry, we arrive again at the same conclusion as before, namely, that *Beowulf* is a work of the first half of the eighth century.

I do not forget that so eminent an Anglo-Saxon scholar as John Mitchell Kemble saw no sufficient grounds for accepting the above-mentioned theory of Grimm. In the Preface to his (imperfect) edition of the poetry of the Vercelli Codex (printed for the Ælfrie Society, 1843) he dissents from the view which would assign so early a date to *Andreas* and *Elene*, though without meeting Grimm's reasoning with that fulness of consideration and appreciation which so great a name deserved. He would identify Cynewulf, the author of *Elene*, with a certain Abbot of Peterborough, who bore the same name, and died in 1014. The agreement of names proves absolutely nothing. There was a Cynewulf, king of Wessex, another a Northumbrian thane, and a third bishop of Lindisfarne, all of whom lived in the eighth century. But the date assigned seems to me centuries too late. I entirely agree with Grimm, that there is an archaic type about the language and tone of thought of these poems, and also an *unpreoccupied* tone pervading their execution, which really take us far back into antiquity, to times when Paganism was still recent, and are wholly unsuited to the troubled and shameful days of Ethelred the Second.

Before quitting the subject of the evidence borne by language, I desire to draw attention to the resemblance in several points of the *Beowulfic* to the Homeric diction. One such point is the paucity of articles, *e.g.*—

pa com of môre under mist-hleoðum
Grendel gongan.

Then came from the moor, under the misty slopes,
Grendel prowling.

or, on fægne flor feond treddode.
The enemy trod on the many-coloured floor:

(compare Homer's βῆ δὲ κατ' Οὐλύμποιο καρήνων—νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν—κ. τ. λ.). In a poem of known late date, such as *Byrhtnoth*, written about the end of the tenth century, the definite article is employed much more frequently. Again, the *boasting* of the Homeric heroes is curiously paralleled in *Beowulf*, especially in the passage where he sets Hunferð right as to the swimming match which he had with Breca: 'Sooth I tell thee, that I possessed greater strength in the sea, power amid the waves, than any other man.' There is also a Homeric colour about the descriptions of arms, houses, clothes, etc., in *Beowulf*, proceeding not, of course, from direct imitation, but from parity of social circumstances and ruling ideas. That naïve and fresh delight with which in the Homeric Poems mention is made of everything belonging to man or used by man, as if the sense of the human initiative were a recent and delicious perception, and the mind were only beginning to become conscious, and proud in the consciousness, of the inventive skill of the race, is largely found also in *Beowulf*, and that to a degree not equalled by any other Saxon poem. *Beowulf* makes answer to the Danish king 'ellen-rôf,' confident in his might; compare the Briareus of Homer, κῦδος γαίῳ. A coat of mail is called *searo-net* *seowed smiðes orþancum*, 'a cunning net-work sewed together by the skill of the smith.' A king or earl is a *beaga-brytta*, a *sinc-gyfa*, a *rand-wiga*, the *eorla hleo* ('ring-dispenser,' 'treasure-giver,' 'shield-warrior,' 'shelter of earls'). A ship is *famig-heals*, *bunden-stefna*, *hringed-stefna*, *sæ-genga*, *γδ-lida* ('foamy-necked,' 'band-stemmed,' 'ring-stemmed,' 'sea-goer,' 'wave-traverser'); a sword is, *wigena weorðmynd*, *sige-eadiġ bil*, etc. ('glory of warriors,' 'blade victory-blest,' etc.). It is true that these abundant epithets, these fanciful and sometimes farfetched synonyms, appear also in the works of Icelandic skalds and Anglo-Saxon scôpas of a far later date than that to which I would assign *Beowulf*; just as Apollonius Rhodius employs the stock epic language which had descended from a time many centuries earlier. Yet a difference is, I think, perceptible; and though the descriptions of things and acts

which naïve wonder suggests are not always easily distinguishable from those which are the fruit of conscious invention, I should still maintain, that the careful student of *Beowulf* will, the closer becomes his acquaintance with the poem, become more firmly convinced that it represents a very early stage of Anglo-Saxon culture,—a stage at which, though Christianity had been embraced, and that with fervour, the subjects which habitually occupied the minds of Saxons and Angles before their conversion, battle, feasting, gifts, song, and sea-faring, with all that belongs thereto, still engrossed a large portion of their waking thoughts.

(2.) Turning now to the historical notices scattered through the poem, I must premise that some of these, with the ethnological problems involved in them; are dealt with in the Glossary of Names attached to this volume. The mythological notices contained in *Beowulf* are considered under 'SIGEMUND' and other articles, and in the First Excursus. In this place I propose to examine only those passages, the historic bearing of which enables us to determine more or less nearly the date of composition.

One fixed point there is, the discovery of which is due to the German scholars, Outzen and Leo. This is the identification of Hygelac, king of the Geatas in our poem and uncle of Beowulf, with the Danish king Chochilaicus or Chochilagus mentioned by Gregory of Tours (III. 3), and in the *Gesta Regum Francorum* (cap. XIX). In four places of *Beowulf* mention is made, with more or less of detail, of an expedition of Hygelac to the shores of the Frisians and Het-ware, in which, after collecting much booty, he was attacked by the natives and slain. Thus, at l. 2534, we read: 'That was not the least of hand-to-hand fights, where Hygelac was slain, after the king of the Geatas, the beloved lord of his people, the heir of Hreðel, fell in the deadly conflict, in the Frisian lands, by the gashing of the sword, beaten down by the battle-axe.' Again, at line 2913: 'Fiercely raged the wrath against the Hugas, when Hygelac came cruising, with a harrying squadron, to the land of the Frisians; there the Het-ware vanquished him in war, over-

came him mightily with superior force, so that the mail-clad warrior was forced to bow, fell at the head of his band; not this time could he dispense costly gifts, the prince to his nobles.' The Franks are mentioned at an earlier passage, line 1210: 'Then passed the life of the king (Hygelac) into the power of the Franks, his body-armour and the collar at the same time; inferior combatants plundered the slain according to the lot of war; the Geatas passed to the house of death.' The event recorded in the following passage from Gregory of Tours, is evidently the same as that which resounds so loudly in *Beowulf*: it happened in 511. 'His gestis Dani cum rege suo, nomine *Chochilaico*, evectu navali per mare Gallias appetunt. Egressi ad terras, pagum unum de regno Theuderici devastant atque captivant; oneratisque navibus tam de captivis quam de reliquis spoliis reverti ad patriam cupiunt. Sed rex eorum in littus residebat, donec naves altum mare comprehenderent, ipse deinceps secuturus. Quod cum Theuderico nuntiatum fuisset, quod scilicet regio ejus fuerit ab extraneis devastata, Theudebertum, filium suum, in illas partes cum magno exercitu ac magno armorum apparatu direxit. Qui, interfecto rege, hostes navali prælio superatos opprimit, omnemque rapinam terræ restituit.'¹ The passage in the *Gesta Regum Francorum* is much to the same effect but, in addition names the *Attoarii* (Het-ware);² 'pagum Attoarios et alios devastantes.' Theudebert was the son of Theoderic, the son of Clovis, whose death in 511, considering the awe entertained of him by the surrounding peoples, may well have been the immediate cause of the expedition of Hygelac, in the natural

¹ I have thought it advisable to reprint the passage because the History of Gregory of Tours is not a common book, and Mr. Thorpe's *Beowulf*, in the Introduction to which it is printed, has also become rather scarce.

² In these *Het-ware* we recognise the powerful nation of the Chatti described by Tacitus (*Germ.* 30). For *-ware* or *-waras* simply means 'inhabitants,' 'dwellers,' as in *Meon-ware*, *Cant-ware*, names of tribes in England; and the rough northern *h* required *ch* to represent it adequately for Southern organs. Similarly, in the *Hugas* we cannot doubt that we have the Chauci of Tacitus, whom he describes (*Germ.* 35) as next neighbours to the Frisians, and settled on the shores of the North Sea.

presumption that the borders of the Frankish kingdom would be weakly defended during the months immediately following the great king's death. Chochilaic, or Chochilag, would probably be the nearest equivalent to the Geatic 'Hygelac' that a Franco-Latin narrator could produce. Thus there can be no reasonable doubt that the Hygelac of *Beowulf* was a historical personage, and that his death occurred in 511. The fact of his being called a Dane instead of a Geat is of no importance whatever; Danus or Dacus was an appellation commonly given at the time in civilized countries to all the barbarous inhabitants of the North. The composition of *Beowulf*, therefore, cannot be thrown back beyond the early part of the sixth century.

But in fact the poem itself supplies us with evidence that it was composed much later. For after the reign of Heardred, son of Hygelac, the length of which is not mentioned, though the context seems to imply that it was short, Beowulf mounted the throne (l. 2209), and reigned for 'fifty winters' before the ravages of the fire-drake began. Again, after the poison of the fire-drake has entered his frame, and he is lying awaiting death, he directs his followers, after burning his body, to erect a high mound over his ashes at the point of the headland, 'which shall, to keep my people in mind, tower aloft on Hrones-ness, so that hereafter sea-faring men may call it *Beowulf's Barrow*.' The form of expression seems to imply that the name of the mound on the point was well known to sailors, and that a long period had intervened between the time of the writer and the death of Beowulf.

But how long may this period be assumed to have been? In other words, are there any means for fixing a date *below* which the composition of *Beowulf* cannot be placed? It is obvious that certainty is not to be looked for here as in the case of the higher date. The mention of a known event which happened, say, in the ninth century, would indeed prove, assuming the passage not to be interpolated, that the poem was not composed *before* that date, but if the event was not described as *contemporary*, it would leave the question how long it was composed *after* it as undecided as before. In

the latter case, the only evidence is derived from *silence*, from omission on the part of the poet to notice certain persons or events, which, had they been of his own age or prior thereto, we feel persuaded he could not have failed to mention. Yet it must be allowed that he *might* have omitted to mention them: the presumption therefore arising from such omissions can seldom rise above a strong probability. The silence of the writer of *Beowulf* does, I think, raise to the level of a strong probability the assumption that he lived while the Merovingians were reigning in France, that is, before 752, and before the death of Ragnar Lodbrog, the date of whose death was 790. There is not the slightest mention in *Beowulf* of Charlemagne, or of the great family to which he belonged; but to the earlier family, the Merovingians, the last representative of whom was deposed in 752, we find a distinct and curious allusion. The messenger who reports to the attendant Geatas the death of Beowulf and the seizure of the Hoard, predicts a time of trouble and warfare for the nation. When, he says, the Franks and Frisians hear of the fall of our prince, we may expect to be attacked; they have never loved us since the unlucky raid into Friesland, in which Hygelac fell. 'To us ever since then the mercy of the Merovingians was never granted:'

Us wæs â syððan

Merewioinga milts ungyfeðe.

Doubtless it is possible that the writer of *Beowulf*, assuming him to have had many traditions and sagas before him out of which he compiled his epic, has merely incorporated here a passage of date much earlier than his own, just as Sir Walter Scott may make Deloraine, in the *Lay of the Last Minstrel*, speak of the Tudor kings as his own contemporaries. But, on the whole, this seems very improbable. There is not one of the longer narrative poems of Scott in which, from internal evidence, the date of composition might not be fixed pretty nearly to the poet's own time, although the events recorded may belong to the history of two, three, or four centuries back. But this is not so in *Beowulf*, if its composition is to be brought down into the ninth or tenth

century. It contains not a word which any human ingenuity could torture into a reference to any event subsequent to the fall of the Merovingians. We are therefore warranted in concluding with some confidence that the composition falls within the Merovingian period, that is, before 752.

I would also suggest that the absence of all mention of Ragnar Lodbrog, the famous Danish king of the end of the eighth century, goes far to make it unlikely that the poem was composed *after* that date. Ragnar makes a great figure in the Prose *Edda* of Snorro Sturleson; and the death-song ascribed to him, though probably in its extant form the work of some poet of the ninth century, is reckoned among the most famous productions of the Skalds. Though not named, he was probably in the thoughts of the writer of the Saxon Chronicle (*Laud MS.*), when, after describing a descent of heathens (Danes) at the mouth of the Wear in 794, he adds, 'and there one of their army-leaders (Heretogena) was slain, and some of their ships were wrecked by stress of weather, and many of them were drowned.' According to the saga, Ragnar was made prisoner by a Northumbrian prince named Ella, thrown into a dungeon, and condemned to die by the bite of vipers. In his dying torments he is said to have composed this song. In the first strophe he speaks of his great adventure in 'Gaut-land' (Geata-land in Anglo-Saxon), when he released the maiden Thora from the imprisoning coils of a monstrous serpent. We see then that Ragnar Lodbrog is represented by the saga as having lived and striven in the very land whence the great hero of our poem issues. Can we doubt that if the writer of *Beowulf* had not been of earlier date, the poem would have contained some allusion at least to a hero, whose frenzied courage, though we may admit his story to have been much coloured by the legend, left so deep an impression on the imagination of the North?

Having thus, by a combined application of linguistic and historical considerations, seen reason to fix the date of *Beowulf* at an early period of the eighth century, I find with satisfaction that Dr. Grein, whose services to Anglo-Saxon studies

have been of such inestimable value, and whose critical judgment is so sound and calm, assigns the poem, though without explaining his reasons, to precisely the same period.¹

(3.) It now remains to hazard a conjecture as to the special circumstances and inducements which may have favoured the composition of *Beowulf*. Singular theories have been started on this head, some of which presuppose that human nature and national feeling were strangely different a thousand years ago from what they are now. Mr. Thorpe is of opinion that *Beowulf* 'is not an original production of the Anglo-Saxon muse, but a metrical paraphrase of an heroic saga, composed in the south-west of Sweden, in the old common language of the North, and probably brought to this country during the sway of the Danish dynasty.' But even if we assume, without a particle of evidence, that such a saga as is here imagined, written in the Old Norse, was brought into England in the days of Canute or one of his sons, that is between 1017 and 1042, the next step—the translation of the said saga into Anglo-Saxon—is beset with insurmountable difficulties. *Cui bono?*—what purpose could it serve?—whom could it please? Not the English certainly; for alike in Wessex, Mercia, and Northumbria, the Danish name was everywhere detested, except by the comparatively few who were of Danish parentage. A poem, therefore, which opened with an assertion on the part of the author, 'that he had learnt by inquiry the renown of the spear-bearing Danes in days of old,' and which in its course dwelt long, and with sympathy, on the fortunes and mighty deeds of their kings, could not, in England above all countries—

While yet her cicatrice looked raw and red
Under the Danish sword—

have called forth any feelings but those of aversion and disgust. Could it then have been designed for the entertainment of the few Danes who kept up Danish rule in the country? for the house-carls of Canute, for instance, and other Danish

¹ See his article in the *Jahrbuch f. Engl. u. Roman. Literatur*, vol. IV.

soldiers and settlers occupying the Northern and Eastern countries? But to these it would have been acceptable and intelligible in its original shape; translated into Anglo-Saxon they would not have understood it. Unless, therefore, we make the gratuitous assumption, that out of a pure literary feeling,—for the gratification of no one but himself,—some Englishman, in the eleventh century, took the trouble to translate into his own language a long epic poem, celebrating the deeds of the oppressors of his country, and of other heroes and races, the names of which must at that time have conveyed no meaning to his mind, we must dismiss Mr. Thorpe's theory as one which will by no means square with the facts.

Mr. Kemble propounded two theories, an earlier and a later. In the Preface to his edition of the *Text* of *Beowulf*, he assumed many of the leading characters of the poem to be historical, and assigned the events in which they figure to the commencement of the fifth century. *Beowulf* himself he conceived to be purely historical. But in the interval previous to the publication of his *Translation*, he had become better acquainted with the facts collected and the views put forth by German writers upon the Northern mythology, and, in the Preface to the later work, *Beowulf* appears in a more dim and dubious character. He is at once exalted to the skies, and degraded from the category of realities. Originally a god presiding over agriculture, (*Beo* means the harvest month in Old Saxon, and is connected with the German, *Bau*, *bauen*), *Beowulf*, as the positive and realising spirit gained ground among the Teutons, was transformed first into a demi-god, and finally into a mere mortal hero, the son of *Ecgtheow*. In short, Mr. Kemble's first theory hardly allows that there is in *Beowulf* anything but what is historical, his second, anything but what is mythological. The accurate investigations of the last few years have shown that the truth lies neither in one extreme nor the other. With regard to the name *Beowulf*, Mr. Kemble's view that it is derived from *Beow*, *Beaw*, *Beowa*, a Teutonic god or demi-god—*wulf* being merely a termination of honour—seems to me exceedingly probable. This point, however, will be fully discussed in the

article on 'BEOWULF' in the Glossary of Names. But Mr. Kemble's determination to identify the Geatas with the Angles, and his ignorance of the discovery which fixes the date of the death of Hygelac, prevented him from forming a just conception of the origination and historic position of the poem.

Dr. Simrock,¹ in the 'Explanations' appended to his translation of the poem, speaks of 'lays out of which the poem was composed among the Anglo-Saxons' (p. 184), but seems not to have realised the difficulty of conceiving how this could happen. Müllenhoff, in an able paper in Haupt's *Zeitschrift* (XIV. 193, 1869) inclines to make the poet a contemporary of Cædmon (died 680), and earlier rather than later. The mention of Offa and Garmund (Wermund) disposes him to trace it to Mercia; at any rate, he thinks it must have arisen in some Anglo-Saxon court. Nevertheless, alive to the difficulties environing this hypothesis, he comes to the conclusion that, before greater progress can be made in the solution of the problem, an exacter philological study of the Anglo-Saxon poetry and speech is required. With this view I should in great measure agree. Ettmüller² entitles *Beowulf* 'a heroic poem of the eighth century,' agreeing so far with the view taken by Grein, and by the present editor. But when, at the end of his learned and highly suggestive Introduction, he examines the questions which the rise and composition of the poem present, a certain unsteadiness of treatment betrays itself, which diminishes the value of his opinion. *Beowulf*, he thinks, can scarcely have arisen before the year 600 of our era, even if we admit that the mythus on which it was originally based must have belonged to a far earlier time. Scarcely, indeed! when we have not a trace of evidence that before the introduction of Christianity—that is, before 600 A.D.—an Angle or Saxon could or did employ the art of writing at all, except to scratch inscriptions in runic letters on stones, sword-hilts,

¹ 'Beowulf,' das älteste Deutsche Epos: Stuttgart 1859.

² 'Beowulf,' Heliengedicht des achten Jahrhunderts: Zürich 1840.

and the like. Between 600 and the writing down of the poem in its present form, Ettmüller considers that more than two hundred years must have elapsed, in which time the work probably received many amplifications and remodelings. He believes himself safe in maintaining that the lay of *Beowulf* consisted originally of separate poems, which with time were united into one whole. It is evident, he thinks, that 'our lay of *Beowulf* is not the planned and regular work of a single poet.' This theory will be considered in the section treating of the composition and plan of *Beowulf*; at present I confine myself to dissenting from it in the extreme form in which it is here stated, as from a view so arbitrary, so destitute of evidence, so calculated to give free play to all kinds of subjective estimates, that its adoption can only have the effect of making the origin of *Beowulf* for ever an unsolved and misty problem.

Dr. Grein, whose opinion on this subject would in my judgment be more valuable than that of any other living scholar, has not, so far as I am aware, attempted to elucidate it. His magazine article above referred to, while of great value for the light which it throws on some of the historical allusions scattered through *Beowulf*, does not enter upon the question of its origin. But his sound sense brushes away like cobwebs the figments of a piecing together of many poems, of 'Bearbeitungen' and 'Uebersetzungen,' in which Ettmüller, Simrock, and Müllenhoff delight. 'The poem generally,' he says, 'as it lies before us, I can only hold for the connected work of a single poet.' With this view I entirely concur.

The suggestion which I am about to make is no more than a suggestion; I put it forward, not as certainly, or even probably, true: all that I can claim for it is, that it makes the composition of *Beowulf* (I mean of the poem which we have, not of that which may be imagined to have once existed), historically and psychologically conceivable.

First, then, I assume that, apart from two or three passages, the later interpolation of which seems to be

more probable than that they should have belonged to the original poem, the entire *Beowulf* as we have it proceeded from one hand.

2. The author was a Christian and an ecclesiastic. Many persons not possessing an intimate acquaintance with the poem have imagined, and still imagine, that the portions contributed by the Christian editor or elaborator can be easily separated from the old and non-Christian portions. All such imaginations are nugatory. In the first 500 lines of *Beowulf* twelve passages occur (mentioned in a foot-note ¹) which bear a distinctly Christian impress; two of these extend to several lines. Throughout the poem the infusion of Christian phrases and a Christian spirit prevails in about the same proportion. It is true that long descriptions, and reproductions of Metrical Sagas sung by scôpas at high festivals, sometimes occur, in which the Christian element is not positively present; but who can prove to us that this does not arise from the nature of the subjects treated rather than from any difference of authorship? Again, that the author was an ecclesiastic is of course, considering the general ignorance of the laity in the eighth century, much more probable than the contrary supposition.

3. Reason having been shewn for assigning the composition of *Beowulf* to the early part of the eighth century, we are led to inquire whether any connection existed at that time between the Anglo-Saxons of Britain and the Teutonic peoples occupying the lands between Sweden and Holland, which should render the composition of such a poem by an Anglo-Saxon priest a thing possible to comprehend. We are thus reminded of the missionary activity of several of our countrymen, chiefly West Saxons, among the Frisians and Germans, and even to a certain extent among the Danes, at this very time. The leading names are those of St. Wilfrid, St. Willibrord, and St. Boniface or Winfrid. The first, about the year 680, being exiled from Northumbria, passed over to Friesland, was hospitably received by the

¹ Lines 16, 27, 86, 92, 106-110, 160, 178-188, 227, 316, 381, 441, 478.

king Algisus or Aldgisus, and converted great numbers of the natives. St. Boniface, leaving England in 716, laboured at first in Friesland, but with little success; afterwards he preached in Thuringia, Bavaria, and Nassau with extraordinary results. He suffered martyrdom at the hands of heathen Frieslanders in 751. His letters show that the stream of intellectual life ran full and strong among the West Saxons, all through the first half of the eighth century. Nor was there a change for the worse until the thick-skulled and savage Northmen came and rooted up the fair plants of culture and humanity, only to succumb themselves to the refining influences of the South after incredible efforts and sacrifices, prolonged through many centuries.

At the time of which we are now speaking lived Daniel, the learned bishop of Winchester, mentioned by Beda in the Preface to his *Ecclesiastical History*, and Winbert the abbot of Nutcell; the monasteries of Exeter, Crediton, and Glastonbury were centres of religious and intellectual fervour; whence men like SS. Burchard, Lullus, and Willibald, and women like SS. Lioba and Waltrude, passed over to Germany to help their great countryman.

I have touched upon the labours of Boniface, in order to show how great was the mental energy which characterised the West Saxons at the period to which I refer the composition of *Beowulf*. But the story of St. Willibrord is more to our immediate purpose. He landed in Friesland in 690, fixed his abode at Utrecht, and after some years spent in labouring to convert the Frisians, visited Denmark in 695.¹ The king of the Danes at that time was Ongend, a fierce and tyrannical ruler; he, however, received Willibrord kindly enough, and though no impression was made at the time on the nation 'idolatriæ dedita,' Ongend allowed Willibrord to take thirty young Danes back with him into Friesland that he might bring them up as Christians, with a view to future operations among their countrymen. Many other such incidents doubtless occurred during the missionary labours of our countrymen in North Germany, of which no

¹ 'Vita S. Willibrordi,' by Alcuin, (in Jaffé's Bibliotheca, Berlin 1873).

record has been preserved. Now what difficulty is there in supposing that these young Danes, or some of them, were steeped in the mythology and hero worship which at that time reigned in the North? Must they not have been nurtured upon sagas about Sigemund and Gudrun, and Guðhere (Gunther, Gunnar),—about the ‘Worm’ killed by Sigefrid, and the necklace of Freya, and the other grand or wild phantoms which the elder Edda and the Völsunga-Saga still exhibit to us? What difficulty in supposing, that the half-mythical, half-historical traditions of their own and the neighbouring countries were known to them? That the story of Hygelac’s fall nearly two centuries before had been often told in their hearing? That tales and songs about their earlier kings, Healfdene and Hroðgar, (Roe in Saxo), Ingeld and Hroðulf, (the Rolf Kraka of Snorro), and also about a famous hero and prince in Got-land, Beowulf, were impressed on their youthful memories and hearts? The materials out of which the poem of *Beowulf* is composed (a portion of them being probably the old Folks-lieder and Sagas themselves retained in the memory) might in this way have all been naturally conveyed to some Anglo-Saxon priest, a companion or friend of Willibrord, who loved the poetry and language of his own race, and saw how, by selection among these materials, a great and harmonious poem might be constructed. His interest in what he heard would be the greater, because, as we may gather from genealogies carefully preserved by all the Chroniclers, and particularly from the tantalizing scrap of mythology preserved in Ethelwerd,¹ whatever aided an Anglo-Saxon’s dim recollections of the period before the migration to Britain was always extremely welcome. In some such way as this I account for the origin of *Beowulf*.

Some confirmation for the view here taken seems to be afforded by peculiar expressions found here and there in the poem. The author does not *narrate* simply, like Homer or some of the Romance-writers; as though the atmosphere in which he lived were permeated by the knowledge of what he

¹ The story of Scaef.

is relating, and he had known it all his life, and could not help knowing it. Nor does he refer to books or writings, like other Romance-writers, and like the author of the *Chanson de Roland*.¹ But he is fond of saying that he *learned by inquiry*, or that he *heard*, what he is relating; it is the Herodotean *ὡς ἐγὼ πυνθανόμενος εὐρίσκω*. At the opening he says 'We have learned by inquiry (gefrunon) the glory of the Danes in days of old.' Passages of like import are found at lines 62, 74, 2172, 2752. The phrase *mine gefræge*, 'as I was informed,' occurs frequently. Language like this seems to agree well with the theory, that the materials of the poem were derived by the writer, himself a foreigner, from inquiry and oral information.

As has been said before, it is more probable that the author was a churchman than a layman; but if so, he was a churchman *in a lay mood*. He delights in the concrete; loves persons, places, things, passions, adventures. And since the materials which the Danish neophytes would supply, from the wealth of their heathen folk-lore and tradition, were just calculated to meet and gratify this taste, it is intelligible enough that *in a time of great intellectual activity*, (for this was true of Wessex at the time, and is, I am convinced, a point most germane to the matter) a mind of the same order as those which worked up the prose acts of St. Andrew and the Empress Helena into lively and stirring poems, should have performed a similar office by the yet more fascinating stories which reached it from the mysterious North.

§ 4. COMPOSITION OF THE POEM.

With regard to the composition of *Beowulf*, several questions suggest themselves. Is it a single poem, preserved to us as it was originally written?—or is it a single poem, more or less interpolated?—or an amalgam of two or more distinct poems, which criticism is competent to distinguish and recover?—or, lastly, is it such an amalgam, padded and stuffed out by later interpolations? These are

¹ 'Ço dit la Geste' is a phrase constantly recurring in the 'Chanson.'

interesting questions, and German criticism has taken up the task of solving them with great zest. In vol. xiv. of Haupt's *Zeitschrift* there is an article of more than fifty pages by Müllenhoff on 'The Inner History of the *Beowulf* Lay,' in which he supports with great ingenuity, and apparent conviction, the last of the theses above mentioned, viz., that *Beowulf* is an amalgam of several distinct poems, swelled out by numerous interpolations. Now with regard to all such speculations, one is obliged to recall attention to the melancholy fact that only one manuscript of *Beowulf* is known to exist. That manuscript exhibits two different handwritings, and only two. The second hand begins at a place where there is no natural break or pause whatever. The first hand writes to the middle of l. 1939, and breaks off in the middle of a sentence; the second hand completes the line and the sentence, and writes on to the end of the manuscript. Therefore, so far as the manuscript supplies any evidence, we should infer that the poem before us was single and original, written out by two transcribers from an earlier copy.

This being all the external evidence that we possess as to the circumstances of the composition, it is manifest that the questions stated at the head of this section cannot be solved with any approach to certainty. The speculations of Ettmüller and Müllenhoff, especially the latter, though often plausible, may be said to be *in the air*. Müllenhoff regards *Beowulf* as the synthesis of four distinct lays or Heldensage, the first on *Beowulf's* fight with Grendel, the second on Grendel's Mother, the third on *Beowulf's* return to Gotland, and the fourth on his fight with the dragon. At least four, and perhaps six writers were engaged, he thinks, in the composition of its different parts. The Introduction he regards as the production of a writer later than any of the authors of the four lays. Each lay he believes to have been enlarged, and more or less spoiled, by later interpolations, which he specifies. The 'Bearbeiter,' that *bête noire* of German criticism, has, it seems, been at work on *Beowulf* as actively as the imagination of Ewald conceives him at

work on the Book of Genesis. By a series of 'rejections,'—atheteses he calls them,—he condemns as spurious 1395 lines of the existing poem, leaving 1788 which he pronounces genuine.

When we examine the reasoning on which so bold a theory is based, what do we find? I will give a specimen or two. He wishes to show that the first 193 lines could not have been written by the same hand that wrote the passage which follows; and this is the way in which he proves it: 'Whoever gave a detailed account of the ancestors and cousins of Hroðgar, and of his building and ill-fortune, could not wholly without preparation have brought in the Geatas at l. 194; and whoever named Hroðgar's grandfather Beowulf [the Danish king], could not have dispensed with a connection or a reference later on, when Beowulf the Geat appears at Hroðgar's court, and the earlier relations of the two families, 459 ff. (cf. 372) are talked off.' How far this is conclusive, the reader himself may judge. To me nothing seems more simple than that the same poet who had described the Danes and their king as at their wits' end to know how to resist Grendel, should at that point introduce the race and the hero by whom the desired deliverance is to be effected. The other point,—that when the second Beowulf is introduced, no reference is made to the first,—would indeed be strange if the poem belonged to a more cultured age, but, considering the rude and inartistic character of the work before us, one can feel little surprised at the omission.

Here is another specimen. Müllenhoff rejects ll. 131–137 as spurious. Why? Because the words in ll. 133–4 (*was þæt gewin longsum*) reappear with a very slight difference at l. 191, and because *fæhðe* and *fyrene* are again mentioned, the words being transposed, in l. 153. As if no poet ever repeated himself! As if, urged by the difficulties of alliteration or rhyme, poets of far more workmanlike capacity than the author of *Beowulf* had not been obliged to have recourse to *padding*, and to the use of expressions which either they had used before, or else which were super-

fluous or little appropriate! Scores of such feeble passages might be pointed out in our poem,—l. 1286 is a remarkable instance; but so far from indicating interpolation, we should rather take them as what might naturally be expected, considering the paucity of good models and the general barbarism of the times in which the author lived.

Having explained the nature of the reasoning on which Müllenhoff relies, I do not think that it would answer any good purpose to examine his 'atheteses' one by one. Several of them are ingenious and plausible, and I am far from saying that they cannot be true; but, in the utter absence of external evidence, the investigation is rather amusing than profitable.

With regard to interpolations, my own feeling about the matter is, that the sermon put in Hroðgar's mouth between ll. 1723 and 1781 is probably of later date than its context. Also the passage 1680-1684 has much the air of an interpolation; though, if it be, the interpolator has taken care to alter and adapt the context into which he foisted in the new matter, so that the precise joinings are no longer discernible. Again, the passage 107-114, in which Cain and Abel are mentioned, is perhaps an interpolation; at any rate, it might be omitted without detriment to the context. Lastly, the long speech put in the mouth of Wiglaf's messenger (ll. 2900-3027) is, so far as the greater portion of it is concerned, so curiously out of place, that it is difficult to conceive that it came from the same hand which wrote the vigorous and compact narrative from l. 194 to l. 498. However, the means do not exist for arriving at a definite conclusion on the matter.

Before the existing manuscript was written, the poem must have been divided into forty-three chapters. There is a difficulty here, as explained in the note on p. 138. The numbers xxix and xxx are wanting; but l. 2039 (*ðæðæt hie*, etc.) commences with a capital letter, such as is generally used at the beginning of a chapter. But no number is given, and l. 2039 is in the middle of a long sentence. I carefully examined the transitions from one leaf to another on either

side of the missing numbers, but could discover no sign of the loss of a leaf. The transitions are: from *beah* to *gesyhð*, l. 2041; from *costode* to *grapode*, l. 2084; and from *mannan* to *hio*, l. 2127. This seems all right; the lost passage probably, as Mr. Thorpe suggests, followed the words *bryd duge* in l. 2031, where there occurs a harsh transition in the sense. The transcriber, however, has written on as if he had a perfect copy before him. The leaf lost—I do not think it can have been more—probably related to the marriage of Freaware to Ingeld, and the early events of her residence at the Heathobardic court. The chaptering I should conjecturally restore thus: XXVIII ends at *bryd duge*; XXIX, of which the first forty lines are wanting through the loss of a leaf, ends at *colran weorðað*, l. 2066; XXX begins on l. 2067, and ends with l. 2143.

Another possible explanation is this, that the lost passage ought to come between ll. 2038 and 2039, and that the transcriber began with a capital letter the first line of the leaf following the missing leaf, in order to mark in some way his consciousness that the sense did not run on continuously from l. 2038 to l. 2039. In fact, the transition from l. 2038 to l. 2039 seems to me to be much more harsh than that from l. 2031 to l. 2032.

§ 5. TEXT, ORTHOGRAPHY, AND METRE.

As a general rule, I have adhered to the text of Grein, as given in his *Bibliothek der Angelsächsischen Poesie*. Where I have diverged from him, I have usually retained the readings of the manuscript. But I have not followed Grein in printing *w* as *v*, a practice to which he was probably induced by Scandinavian analogies; but in which he is at variance with the unbroken English tradition, both spoken and written, and differs from all our own and from very many German scholars. With regard to the use of *þ* and *ð*, since they appear to be almost used indifferently in the manuscript (*hælepum* and *hæleðum*, *þá* and *ðá*, *guf* and *guð*, etc.), I have preferred the uniform and rational system

of Grein, according to which a word cannot *begin* with δ , to the retention of the unmeaning variations of the manuscript.

The verses in this edition are printed in long lines, each having its system of accentuation and alliteration complete in itself, according to the practice commenced by Grimm and followed by Grein. In the editions of Kemble and Thorpe the lines are short, two of them going to each alliteration. Their motive must have been a desire to bring Anglo-Saxon alliterative verse into a conformity, as to the mode of writing, with the poems of the *Edda*. It takes two lines to complete the alliteration in the *Edda*; why not, then, in *Beowulf*? The cases, however, are not parallel. The verses of the *Edda* are arranged in strophes; but Anglo-Saxon poetry knows nothing of strophes. Each strophe, according to the rule of the metre, must be divisible into two half-strophes.¹ Now, as the strophe frequently contains only six short-lines, it is evident that, if these were written as *three* long lines, the strophe would cease to be divisible. Moreover, the symmetry of these short strophes would be destroyed, both for the eye and for the ear, if each pair of lines were read as one long line.

But in Anglo-Saxon poetry, the strophe not being employed, no reason exists why the complete alliterative line should not be written as one. There is no more reason for breaking up the line into its two half-lines, than there is for breaking up Virgil's hexameters, and printing them separately as penthemimers and hephthemimers. It would not be agreeable to read the *Æneid* arranged thus—

Arma virumque cano
Trojæ qui primus ab oris,
Italiam fato
profugus, Lavinaque venit etc.

Why then should we read

Hwæt ! we Gár-Dena in géar-dagum

in the form

Hwæt ! we Gár-Dena
in géar-dagum ?

Lüning's *Edda*, p. 13.

The ancient mode of writing does not help us to decide the question, for alike in the MS. of *Cædmon* in the Bodleian, in the MSS. of the Saxon Chronicle, so far as I have examined them, in the Cottonian MS. containing *Beowulf* and *Judith*, in the Codex Exoniensis, and the Codex Vercellensis, the poetry is written as prose.¹ But some support for the long-line system is found in the MSS. of *Lazamon*, edited by Sir F. Madden. These (Cott. Calig. A. IX., and Cott. Otho C. XIII.), are, like the older MSS., written as prose, but pointed in the manner shown in the following extract:—

An preost wes on leoden : Lazamon wes ihoten.
 he wes Leouenaðes sone : liðe him beo drihten.
 he wonede at Ernleze : at æðelen are chirechen.

And so throughout the poem. This mode of pointing, it seems to me, indicates that the writer believed himself to be ending each half-verse with a colon, and each complete verse with a full point. A colon has in the same way divided, from time immemorial, in MSS. of the Vulgate, the two halves of each verse in the Psalms, and still divides them in the version given in the English Prayer-book. The metrical system of *Lazamon*, though less regular,² is substantially that of the Anglo-Saxon poets. If, therefore, *Lazamon* and his transcribers arranged his alliterative verse in long lines, a fair presumption arises that the Anglo-Saxon poets did the same.

Against this conclusion, Rask, in his *Anglo-Saxon Grammar*, argues with great warmth. He adduces (p. 150) 'the practice of the Scandinavian nations,' but forgets to mention that Scandinavian verse is arranged in strophes, a fact which radically distinguishes it from Anglo-Saxon verse. He then appeals to the 'yet older practice of the Anglo-Saxons themselves,' in proof of which he cites the extracts given in *Hickes' Thesaurus*. But *Hickes* is no authority; the MSS. from

¹ The reason for this is evidently to be sought in the dearth and scarcity of parchment, which did not permit of the waste of space consequent on writing poetry as *verse*.

² Rime is of frequent use in the *Brut*, but, as Sir F. Madden says, 'the alliterative portion predominates, on the whole, greatly over the lines riming together.'

which he takes the extracts are the authority ; and these, as we have seen, have the poetry written as prose, and therefore do not decide the question. Rask goes on to assert that the verse is arranged in short lines ‘throughout the whole of Cædmon’s *Paraphrase*.’ He can only mean that it is so arranged in the extracts given by Hickes. In the unique MS. of Cædmon’s *Paraphrase*, which is among the Junius MSS. in the Bodleian Library, the verse is written throughout as prose. Several other considerations brought forward by Rask are of little force, except to one resolved to look at Anglo-Saxon verse from a Scandinavian standpoint. The *Heliand*, he maintains, is in short lines. But in my edition of the *Heliand* (Heyne, 1867) the verse is printed in long lines, each, it is true, consisting of two distinct divisions. I infer, therefore, that the MSS. of the *Heliand* no more warrant a definite assertion as to the length of the lines than the MS. of Cædmon does. The only argument employed by Rask that appears to have real force, is derived from the occasional use of a sort of expanded verse (in which, however, the rules of alliteration still hold good) by certain poets, which, if written in the manner recommended by Grimm, would result in lines of intolerable length. This lengthened or expanded verse occurs in Cædmon’s *Genesis*, and also once in *Beowulf* (see lines 1705–1707). In both places Grein prints the entire alliterative verse as one line. We thus have such lines as—

Gesett hæfde he hie swa gesæliglice ; ænne hæfde he swa swiðne
geworhtne.

One may concede to Rask that such a line is intolerably long ; and I should, for my own part, feel no difficulty in printing each half-verse of poetry written in this expanded style as a separate line. That is, I should regard it as a printer’s, rather than a poet’s, question. Rask himself would admit that, in a certain sense, each pair of short lines, on the system that he prefers, is one line ; and so the adherents of the opposite system admit that in a certain sense each long line is two lines. However, in the case of ordinary verse, the

practice of writing the half-lines as lines deprives the poetry, to my ear, of much of that weight and dignity which the writers must have intended it to possess.

A few explanations of grammatical forms, added for the benefit of persons learning the language, will be found among the Notes. The Appendix contains two short *Excursus*—one on the Episode of King Finn, the other on the Brosinga Men, together with a general Glossary of Names.

After full consideration, I have decided not to conform to the practice which writers entitled to great respect have lately introduced—that of substituting the term ‘Old English’ for ‘Anglo-Saxon.’ The men who in the seventeenth century revived the study of our ancient speech knew as well as we do to how great an extent the language spoken in England, allowing for changes of form, was still the same as it was before the Conquest; they knew also that this language, of which they were searching through the records, was called by those who spoke it ‘Englisc.’ Nevertheless, they decided not to call it English, but Anglo-Saxon; and they seem to me to have acted wisely, for these reasons. Had the question been solely one of *language as spoken*, they might, without impropriety, have used the term ‘Old English’; for the language of the country population in England at the present day is, for three-fourths of it, purely Teutonic, and substantially identical with the ‘Englisc’ spoken by their forefathers in the time of Alfred. But the language presented itself to them *as embodied in a literature*, and that is a very different thing. The literature of a dominant race, which the English were before the Conquest, abounds in terms and epithets invented by and circulating among the cultivated and governing classes; religious terms, military terms, terms expressive of political relations, even scientific terms, if the race has much intellectual force and favourable opportunities, are sure to be largely of native growth. This was the case with the vigorous literature of our fathers, as decisively as in

any literature that we know of. They had Teutonic words for 'baptism,' 'the Eucharist,' 'extreme unction,' 'orders,' and 'matrimony.' Their pride in war took delight in the invention of hundreds of compound words, expressive of the warlike consciousness which filled their breasts. In Grein's Dictionary there are 61 compounds of *guð*, 51 of *hilde*, 23 of *beadu*, and 5 of *camp*; these four words signify 'war,' or 'battle.' Of *here*, 'army,' there are 50 compounds; of *wæl*, 'slaughter,' 56; of *sige*, 'victory,' 36; and of *heoru*, 'sword,' 22. All these words, and many others like them, occur in Anglo-Saxon poetry, some of them with great frequency; in modern English they are entirely lost. I might enumerate a long series of words expressive of ideas of power and government, many names of sciences, and many words qualifying mental operations, which our forefathers derived from their own stores, but which, after they had passed under the domination of a French-speaking race, were replaced, if replaced at all, by words of Latin origin. These things, though they need not imply very great change in the language of the commonalty, do imply an enormous change in the language of literature; and this change was considered by Hickes, Lye, Junius, &c., to be so considerable, as not only to warrant, but to require, the designation of the ancient literature by a distinct name.

If the language of *Beowulf* is 'Old English,' the great majority of the words occurring in it ought, though in altered shape, to be still in use. But if the reader will turn to the first page, and examine the first eleven lines, he will find that a considerable proportion of the words, two out of five, are either absolutely lost, or now used in a different sense. *Gár*, *peod*, *prym*, *gefrunon*, *æðeling*, *ellen*, *preát*, *mægð*, *ofteáh*, *egsode*, *wearð*, *feðsceaft*, *wolcnum*, *frofor*, *weorðmynd*, *páh*, *ðð*, *æghwylc*, *ymb*, *hron*, *gomba*, *gyldan*, have no counterparts in modern English.¹ Let him compare with this result what

¹ *Preat*, a band, is the same word as 'threat,' but the meaning is different; a trace of *wearð* survives in the expression, 'Woe *worth* the day'; in *feðsceaft*, solitary, we have our 'few'; *wolcnum*, 'clouds,' is represented by 'welkin,' which has a different meaning; in *weorðmynd*, dignity, we trace our 'worthy'; in *æghwylc* our 'which,' and in *gyldan* our 'yield,' with different meaning. The remaining fifteen words are entirely lost.

he will find on examining the first twelve lines of the *Krist* of Otfrid, a poem written in Alsace early in the ninth century. At the utmost, one fourteenth of the words composing these lines is without representatives in Modern High German. Again, let him examine the first strophe of the *Chanson de Roland*, that noble monument of the ancient speech of France. Out of 63 words, excluding proper names, there are but three, *magnes*, *remaigne*, and *remés*, which are not represented in modern French.¹ The conclusion to which these facts lead is, that while the *Krist* is properly said to be in *Old High German*, and the *Chanson de Roland* to be in *old French*, the language of *Beowulf* is so far removed from modern English that it is not worth while to disturb the received nomenclature, in order to impose a name on the ancient literary language which untruly represents its relation to that now in use.

¹ In fact, there are only two, for *remés* is the past part. of the same verb *remaneir*, of which *remaigne* is the pres. subj.



BEOWULF.

Hwæt! we Gár-Dena in geardagum

feód-cyninga þrym gefrunon,

hu ða ætelingas ellen fremedon.

Oft Scyld Scéfinġ (sceaðena þreátum

5 monegum mægðum meodosetla ofteáh,

destrued egsode eorl; syððan ærest wearð

feásceaft funden; he þæs frófre gebád,

weox under wolcnum, weorðmyndum þáh,

ðð þæt him æghwylc þara ymbsittendra

WHAT! we have ~~asked~~ and heard concerning the renown of the true kings of the Spear-Danes in days of yore, how those noble princes put forth their might. Often did Scyld the son of Scef drive from their mead-benches bands of robbers, many kinships; [he] the earl discomfited them, in the time following that when he was first found, a desolate outcast. From [or For] this he looked for comfort,—waxed great beneath the sky,—throve with dignities,—

¹ *Hwæt*. Many Anglo-Saxon poems begin in this abrupt way, e.g. Cædmon's 'Exodus,' the 'Andreas,' the 'Juliana' of Cynewulf, 'Salomon and Saturnus,' and the poem called 'Mód' in the Exeter Codex. The idiom may be paralleled from Shakespeare: 'What! has this thing appear'd again tonight?' (*Ham.* I. i.); 'What! Lucius, ho!' (*Julius Cæsar*, II. i.)

² *feod-cyninga*, lit. 'people-kings.' *gefrunon*, pf. of *gefrignan*, to learn by inquiry, *πυνθάνεσθαι*.

³ *Scyld Scéfinġ*: see the Glossary of Names. *þ. scaðena—ofteah*, lit. 'took away [some of their] mead-

benches from bands,' &c.; *sceaða* (Eng. 'scather') corresponds exactly to the Greek *λίσσας*—a term which, as Thucydides remarks, conveyed no reproach in the primitive times of Greece; nor did *sceaða* in the eyes of the primitive Saxons.

⁴ Thorpe reads *eorlas*, acc. pl., which perhaps gives a better sense.

⁵ *weox—þah*, pls. of *weaxan* and *peon*. From this *peon*, to thrive, came the Early Eng. 'the,' as in the common Chaucerian phrase, 'so mote I the.'

⁶ *ymb*, around; the same root as *ἀμφ-*, *amb-*.

- 10 ofer hron-råde hýran scolde,
 gomban gyldan: þæt wæs gód cyning.
 Ðæm eafera wæs æfter cenned,
 geong in geardum, þone God sende
 folce tó frófre: fyrenþearfe ongeat,
 15 þæt hi ær drugon ealdorlease
 lange hwile, Him þæs lif-freá
 wuldres wealdend worold-áre forgeaf:
 Beowulf wæs breme, blæd wide sprang
 Scyldes eaferan Scede-landum in.
 20 Swá sceal ma góde gewircean
 fromum feohgiftum on fæder ne

until that every one of the neighbouring peoples, across the whale-road, was bound to obey him, and pay him tribute; that was a good king! To him afterwards an heir was born, young in the hall, whom God sent for a comfort to the people: He perceived their troublesome straits, [how] that they had before had to suffer for a long while, lord-less. To him therefore the Lord of life, the Ruler of glory, gave honour in the world; he was the famous Beowulf; the prosperity of [this] heir of Scyld was wide-spread through the Scanzian lands. So must a prudent man work beneficently with bountiful gifts and largesse in his father's hall, that in his age,

¹⁰ *hron* or *hvan*, the whale. The phrase is three times used in the 'Andreas,' and once in Cædmon's 'Genesis.' See l. 540, note. *Hwæl* (Eng. 'whale') seems to have come in later; it occurs in one of the Edgar poems ('Sax. Chron.' sub 975).

¹¹ *gomban* or *gamban*: in O. S. *gambra* means 'tribute.' Derivation uncertain; Grein conjectures that it is a nasally sounded offshoot from the root *gifan*, to give.

¹² *cenned*, past part. of *cennan*, to engender.

¹³ *sende*, pf. of *sendan*.

¹⁴ *ongeaf*, pf. of *on-gitan*.

¹⁵ *drugon*, from *drug*, pf. of *dreogan*; E. E. 'dree.'

¹⁶ *þæs*, gen. of cause; cf. the Germ. *deswegen*.

¹⁷ *forgeaf*, pf. of *forgifan*.

¹⁸ *Beowulf*: see Glossary of Names.

¹⁹ *Scede-landum*. Grein thinks the 'Danish countries' are meant; but primarily, Sceden-igge, i.e., Scanza (whence 'Scandinavia'), the modern Schonen, the southernmost province of Sweden, is intended. See l. 1633.

²⁰ Of the two words following *sceal* all but *-ma* is now effaced; Grein reads *gleaw guna*, which is probably right. Thorpe, *guð-fruma*, which has not letters enough to fill the space.

²¹ Nothing but . . . *ne* is now legible; Grein suggests *ærne*, which gives an excellent sense, but is too short; *healle* would suit in both point of length and sense, but nothing like the upper part of an l is discernible in the MS.

- (þæt hine on ylde eft gewunigen
 wil-gesīpas, þonne wig cume,
 leode gelæsten; lof-dædum sceal.
 25 in mægða gehwære mæn geþeón.
 Him ðá Scyld gewát to gescæp-hwile
 fela-hrōr feras on Frean wære;
 hi hyne þá ætbæron to brimes faroðe,
 swæse gesīpas, swa he selfa bæd,
 30 þenden wordum weold wine Scyldinga,
 leóf land-fruma, longe ahte.

afterwards, his willing followers may remain true to him, when war comes, [and] may exert themselves for the people; in every tribe or kinship it is by noble deeds that one must prosper. Then, at his fated time, Scyld the strenuous departed from amongst them to go into the protection of the Lord. They then, his beloved followers, carried him away to the sea shore, as he himself bade, he the Scyldings' lord, while his words had power, the dear chief of the land, during a long possession. There at the harbour stood the

²² *gewunigen*, pres. subj. of *gewunian*; the sense seems something between the German allied verbs *wohnen* and *gewohnen*.

²³ The *gesīpas*, or liege followers, of an Anglo-Saxon king, were to serve him to the death; for a curious illustration of this, see 'Sax. Chron.' an. 755. In return, he entertained them at his board, and attached them to his person by a constant and bountiful distribution of presents. Among these, after land and money, 'rings,' including in the term metal collars and bracelets, seem to have held the chief place; hence a common name for a prince or chieftain is *beaga brytta*, a dispenser of rings. After rings came arms, jewels, and other ornaments.

²⁴ *leode* might be nom. pl.; but it seems better on the whole to take it as the dat. sg. Ib. *gelæsten* is the same word as the German verb *leisten*. Ib. *lof-dædum*; lit. 'deeds of praise.'

²⁵ *mægða*. An Anglo-Saxon

mægð corresponded to a Roman gens; it was a group of families descended from a common ancestor, and bearing a common name. The Rædingas were a *mægð*; so were the Rodingas, the Bercingas, and many others; these gentes, or kinships, settling down after the migration and land-assignment on the lands still inhabited by their descendants, founded Reading, Roding, Barking, &c.

²⁶ *gewat*, pf. of *gewitan*. Ib. *gescæp*, MS.; read, with Thorpe, *gescæap*, destiny.

²⁸ *ætbæron*, pf. of *æt-beran*.

³⁰ *wine*, lit. 'friend.' This word enters into the composition of many names, Winbert, Winfrid, Ethelwine, &c. Ib. *Scyldinga*. The Danes themselves are called Scyldings in a wider sense; more strictly the name belonged to their royal house.

³¹ *ahte* can only be the pf. of *agan*, to own; it seems better to read *æhte*, dat. sg. of *æht*, possession.

þær át hýðe stód hringed-stefna
 ísig and út-fús, æþelinges fær.
 Alédon þá leófne þeóden

- 35 beaga bryttan, on bearm scipes,
 mærne bē mæste. þær wæs maðma fela,
 of feor-wegum frætwa gelæded.
 Ne hýrde ic cymlicor ceól gegyrwan
 hilde-wæpnum and heaðo-wædum,
 40 billum and byrnum. Him on bearme læg
 maðma mænigo, þa him mid sceoldon
 on flódes æht feor gewitan.
 Nalæs hi hine læssan lácum teóðan,

ring-stemmed vessel, glittering like ice and ready for the voyage, a prince's bark. Then they laid down their beloved prince, the ring-dispenser, in the bosom of the ship; by the mast [they laid] the famous one. Thereon was stowed great store of treasures, of ornaments from afar. Never heard I of a cruiser being decked in comelier wise with weapons of war and fighting attire, with bills and coats of mail. On his bosom lay a pile of treasures, which were to go far away with him into the possession of the flood. Nor did they provide him less [liberally] with precious things, with presents publicly supplied, than those did who sent him forth alone over the billows at the first, [then] being a little child. Yet more, they there set up, high over his head, a golden ensign, [and] let the sea

³² *hyðe*. Several English seaport towns still bear the name of 'Hythe.'

³³ *ísig*, lit. 'icy'; I have adopted Ettmüller's explanation. Ib. *fær*. This word occurs several times in Cædmon's 'Genesis,' as here, in the sense of 'vessel,' but nowhere else. It is connected with *faran*; compare the modern word 'transport.'

³⁴ *Alédon*, pf. of *alecgan*.

³⁵ *mærne*, acc. sg. masc. of *mære*. Ib. *maðma*, gen. pl. of *maðm*, *mað-dum*. There were three Saxon words to denote treasures or precious things: viz. *maðdum*, *sinc*, and *frætu*; all of which are now lost.

³⁸ *ceol*. The reader will remem-

ber the three 'keels' (*on prym ceolum*) in which the Angles are said to have originally crossed to Britain ('Sax. Chron.' an. 449, Laud MS). The vessels employed in the coal trade in the north of England are still called 'keels.'

⁴⁰ *byrnum*. I see no use in translating *byrne*, *byrnie*, as Thorpe does, seeing that we have no such word in modern English. Ib. *læg*, pf. of *licgan*.

⁴¹ *mænigo* is a subst. and the original of the E. E. word *meynie*.

⁴³ *hine læssan*. By a curious construction *læssan* is acc. sg. masc., and agrees with *hine*. Ib. *teóðan*, pf. of *teon*, to appoint or provide.

þeód-gestreónum, þon þá dydon,
 45 þe hine æt frumsceafta forð onsendon,
 ænne ofer ýðe, umbor wesende.

þágyt hie him asetton segen [gyl]denne,
 heáh ofer heáfod, leton holm beran,

have geafon on garsecg: him wæs geomor sefa, ^{and}
 50 murnende móð. Men ne cunnon
 secgan tó sóðe séle-rædenne,
 hæleð under heofenum, hwa þam læste onfeng.

I.

GRENDDEL.

Dá wæs on burgum Beowulf Scyldinga
 leóf leód-cyning longe þrage,
 55 folcum gefræge (fæder ellor hwearf

bear him away,—abandoned him to the ocean: sorrowful was their temper, mournful their mood. Men cannot say for sooth, [though] counsellors in the hall, heroes under heaven, into whose hands that freight fell.

I.

Then for a long time was Beowulf in the burgh, the dear native-prince of the Scyldings, famous among nations (the prince his father

⁴⁵ *frum-sceafta*. One might invent an English word, 'former-ship,' which in both its parts would correspond to *frum-sceaft*. *Fruma*, beginning, is the same word as the Latin *primus*, the change of consonant being according to Grimm's law.

⁴⁶ *ænne*, acc. sg. from *án*.

⁴⁷ [gyl]denne. The first syllable cannot now be deciphered; but Thorkelin saw a g, which makes it pretty certain that the word was *gylden*, though he himself sets down the ridiculous and impossible form *geþenne*.

⁴⁸ *leton*, pf. of *létan*.

⁴⁹ *geafon*, pf. of *gífan*.

⁵⁰ *cunnon*, pres. pl. of *cunnan*; an irregular form.

⁵¹ *sele-rædenne*, MS. It seems best to correct to *sele-rædenne*, as in l. 1346. Compare, however, a form found in 'Waldhere,' l. 22, *wig-rædenne*, and also the nouns *freond-ræden*, *meodu-ræden*, &c. If *sele-rædenne* is retained, it means 'in hall-converse.'

⁵² *hwa þam læste*, lit. 'who seized on (*onfeng*, pf. of *on-fon*) that cargo.'

⁵³ *hwearf*, pf. of *hweorfan*.

- aldor of earde), ðð þæt him eft onwóc
 heáh Healfdene. Heóld þenden lifde,
 gamol and gúðreow, glæde Scyldingas.
 Ðæm feower bearn forð gerímed
 60 in worold wócun, weoroda ræswa,
 Heorogár and Hróðgár and Halga til.
 Hyrde ic þæt Elan cwén
 Heaðo-Scylfinges heals-gebedda.
 Þá wæs Hróðgare here-spéd gyfen,
 65 wíges weorðmynd, þæt him wine-magas
 georne hyrdon; ðð þæt seó geógop geweax,
 mago-driht micel. Him on mód be-arn,
 þæt [he] heal-reced hátan wolde
 medo-ærn micel men gewyrcean,

had passed away elsewhere from his abode), until, later, his [heir] woke into life, the lofty Healfdene. He ruled while he lived, old and fierce in battle, the glad Scyldings. To him four children, numbered in succession, were born into the world, chieftains of hosts,—Heorogar and Hroðgar and the good Halga. I heard that Ela's queen, the consort of the warlike Scylding. Then was military success given to Hroðgar, glory in war, so that his loyal kinsmen willingly obeyed him, until the youth grew up, a great band of clansmen. It came into his mind, that he would order

⁵⁶ *earde*. *earde* remains in our 'yard.' Scand. *gardr*. Ib. *onwoc*, pf. of *onwacan*.

⁵⁸ *Healfdene*: see Glossary of Names.

⁵⁹ *gúðreow*. Bugge (in a valuable paper in Höpfner u. Zacher's *Zeitschrift* for 1873) proposes to read *gúðrof*, referring to l. 608; but no change is necessary.

⁶⁰ *wocun*, so in MS.; read *wocon*. Ib. *ræswa* in MS.; it should be the nom. pl. *ræswan*.

⁶² ⁶³ A difficult and much-debated passage. Grein thinks Elan the name of Healfdene's fourth child, a daughter, and would fill up the missing half-line by the words *Ongen-*

peowes wæs; *Ongenpeow* being a Scylding, a king of Sweden (see Glossary). But I doubt whether such a female name as 'Elan' is admissible. I prefer to take Elan as the gen. of Ela, the name of Healfdene's fourth son. For that all four were sons, seems to be shown by the words *weoroda ræswan*. The missing half-line would then contain the name of Ela's wife, who had once been wedded to a Swedish prince. But this and every explanation is beset with difficulties.

⁶⁶ *georne*; comp. the Germ. *gern*. Ib. *geogop*, Lat. *juventus*.

⁶⁷ *be-arn*, perf. of *be-irnan*, to run.

70 þonne ylde bearn æfre gefrunon;
and þær on innan eall gedælan
geongum and ealdum, swyle him God sealde,
buton folc-sceare and feorum gumena.

— Ða ic wide gefrægn weorc gebannan

75 manigre mægþe geond þisne middangeard,
folc-stede frætwan.) Him on fyrste gelomp
ædre mid yldum, þæt hit wearð eal gearo,
heal-ærna mæst: scôp him Heort naman,

— se þe his wordes geweald wide hæfde.

80 He beót ne aleh, beágas dælde,
sinc æt symle. Sele hlifade
heah and horn-geap; heaðo-wylma bád

a princely hall, a great mead-house, to be built, beyond what the sons of men had ever heard of, and there within to deal out [gifts] freely to young and old, as God provided him, except as to the freeman's share [of land] and the lives of men. Thereupon I was told that the work was widely proclaimed to many a tribe over this earth, to make beautiful the king's town (the folk-stead). It befel him in course of time, speedily among men, that it was all finished, this greatest of high halls; and he, whose word was law over wide domains, gave it the name of Heorot. He belied not his vaunt; he

⁷⁰ þonne, than. Grein and Bugge remark, that, although *micel* is positive in form, a comparison is implied in it.

⁷² sealde, pf. of *sellan*, to deliver or hand over. To *sell* a thing is, in simple times, to hand it over to the buyer.

⁷³ buton fol-sceare. The *alod*, or freehold, of each warrior, and his life, were not to be at the king's arbitrary disposal. So, when an Act was passed under Henry VIII. to give to royal proclamations the force of law, a proviso was inserted that such proclamation should not be prejudicial to any man's inheritance, offices, &c., nor should any man 'by virtue of the said Act suffer any pains of death' (Hallam's *Const. Hist.* ch. i.).

⁷⁵ middangeard. O. N. *mið-garðr*. This beautiful word, a relic of heathen times, is of frequent occurrence in Anglo-Saxon poetry. The 'mid-dwelling' was the earth, as lying between Asgard, the habitation of the gods, and Utgard or Nifheim, the abode of the giants of frost and fire.

⁷⁶ gelomp, pf. of *gelimpan*.

⁷⁷ ædre mid yldum; these words are mere surplusage.

⁷⁸ mæst, greatest, sup. of *micel*; *micel*, *māra*, *mæst*. 1b. scôp, pf. of *sceppan*, or *scyypan*.

⁸⁰ aleh, pf. of *aleogan*.

⁸¹ hlifade, *eminuit*, pf. of *hlifan*.

⁸² heaðo-wylma bád. Ettmüller thinks there is an allusion here to the attack on Heorot by the Heaðo-

lāðan liges. Ne wæs hit lenge þá gen,
 þæt se secghete (apum swerian
 85 æfter wæl-niðe wæcnan scolde,
 þá se ellen-gæst earfoðlice

dealt out rings, treasure at the banquet. The hall towered aloft, high and battlemented; it awaited the destroying blaze of hostile fire. Nor was it long after that, that fierce hatred inevitably woke up according to their deadly malice, among the wicked spirits, since

bards, mentioned in the 'Traveller's Song,' l. 49.

⁸⁴ *se secghete apum swerian.* Of this, the reading of the MS., nothing can be made; the scribe evidently was himself at fault. Grein suggested *ecghete*, fierce hatred, which is doubtless right. *Apum swerian*, to swear with oaths, is nonsense: Grein would read *adol-werum*, referring to the Gnostic poems of the Exeter MS. (l. 200), where he reads *adol-warum*, and proposes to translate it 'citizens'; but such a meaning will not suit the passage, which runs thus:—

cuð was wide siððan,
 þæt ece nið ældum sood, swa aþolwarum.

'It was widely known afterwards [after the murder of Abel] that perpetual strife has [ever] been harmful to men, as to . . .,' some word which would express 'fallen angels' or 'wicked spirits' is required. Now by changing a single letter we get *adol-warum*, dat. of *adol-waras*, which would mean 'impious dwellers,' 'wicked beings,' and give precisely the sense that is wanted. *Atol* is an epithet continually applied in Saxon poetry to Satan and his angels; it is the O.N. *atall*, wild, terrible. I think, therefore, that we should read in the present passage 'þæt se ecg-hete atol-warum wæcnan scolde'; since we thus get here also the meaning that we want.

Since the above note was written I have seen Bugge's ingenious emendation, *adumswerian*, which he

translates *generi socerique*. 'It was not long before the fierce hatred of son-in-law and father-in-law (Ingeld and Hroðgar) was destined to wake up.' Ingeld, son of the Heatho-beardic king Froda, married Freaware, the daughter of Hroðgar (see below, ll. 2024-2069). The manner in which, after the marriage, his wrath was stirred up against the countrymen of his wife is described in the passage just quoted. In the 'Traveller's Song,' l. 48, we read that Hroðwulf and Hroðgar 'humbled the point of Ingeld's sword,' and 'hewed down at Heorot the glory of the Heatho-beards.' If we assume that Ingeld with an army of Heatho-beards made war on Hroðgar, and destroyed Heorot by fire, but was ultimately defeated with great slaughter, all passages bearing on this dim transaction will be reconciled.

But Bugge's rendering of *adumswerian* appears inadmissible. *adum* (Germ. *eidam*) is a son-in-law; *swear*, (Germ. *schweger*), a father-in-law. No combination of these words could result in such a form as *adumswerian*. Perhaps the original reading was *adum sweore, generum socero*: 'fierce hatred was destined to stir up the son-in-law against the father-in-law.' A copyist of a later age, unable to make anything of *sweore*, may have changed it to *swerian*, and *adum* to *apum*, deluding himself with the idea that he was thus making sense of the passage.

⁸⁵ *earfoðlice*, ægrè.

þrage gepolode, se þe in þystrum bád,
 þæt he dogora gehwám dream gehýrde
 hludne in healle, þær wæs hearpan swég,
 90 swutol song scópes. Sægde, se þe cúðe,
 frumsceaft fira feorran reccan,
 (cwæð) þæt se Ælmihtiga eorþan worhte
 wlite-beorhtne wang, swá wæter bebúgeð;
 gesette sigehréðig sunnan and monan
 95 leóman to leóhte land búendum,
 and gefræt wade foldan sceátas
 leomum and leáfum; lif eac gesceop
 cynna gehwylcum, þára þe cwice hwyrfað.
 Swá þa driht-guman dreámum lifdon
 100 eádiglice, ðð þæt an ongan
 fyrene frem[m]an, feond on helle.

that potent demon who abode in darkness bore impatiently for a season to hear each day joyous revelry loud sounding in the hall, where was the music of the harp, the clear and piercing song of the gleeman. He said, who knew how to recount from far off ages the origin of men, that the Almighty wrought the bright and fair plain of earth, as water encompasseth it round;—set, exulting and victorious, the sun and moon, as lamps to give light to the inhabitants of the land, and bedecked all the corners of the earth with boughs and leaves; life also he created in each kind, of all those that move and live. So did the king's men live in pleasures, right blessedly, until that one, a fiend in hell, began to work mischief. This cruel spirit was called Grendel, a great bestrider of the mark,

⁸⁷ *gepolode*, pf. of *gepolian*, O.E. to 'thole.'

⁸⁷ *þystrum*, dat. of *þeostor*, darkness; Germ. *düster*.

⁸⁸ *dogora*, gen. pl. of *dogor*, which seems to bear the same relation to *dæg*, as *journée* does to *jour*.

⁸⁹ *scopes*. The Anglo-Saxon *Scop* corresponds to the Icelandic *Skáld*.

⁹¹ *fira*, gen. pl. of *fir*, a man.

⁹² *cwæð* seems to be an interpolation; it is required neither by the metre nor the sense. Ib. *worhte*, pf.

of *wyrcean*, to work.

⁹⁵ *leoman*, acc. pl. from *leoma*, a light. Ib. *buend* is pres. part. of *buan*, to till, inhabit; cf. the Germ. *bauen*, *bauer*.

⁹⁶ *foldan*, gen. of *folde*, the earth; O.N. *fold*.

⁹⁷ *leomum*, from *lim*, a limb, either of a man, or a tree; Ib. *gesceop*, pf. of *ge-sceppan*.

¹⁰¹ *fremman* is evidently a mere slip on the part of the scribe; it should be *fremman*, to accomplish.

- Wæs se grimma gæst Grendel hāten
 mære mearcstapa, se þe mōras heold,
 fen and fæsten. Fifel-cynnes eard
 105 wonsælig wer weardode hwile,
 siððan him scyppend forscrifen hæfde.
 In Caines cynne þone cwealm gewræc
 éce drihten, þæs þe he Abel slóg.
 Ne gefeah he þære fæhðe, ac he hine feor forwræc,
 110 metod for þy mæne man-cynne fram.
 þanon untydras ealle onwôcon,
 eotenas and ylfe and orneas,
 swylce gigantas, þa wið Gode wunnon
 lange þrage: he him þæs leán forgeald.

who beset the moors, the fen and the wilderness. The man accursed inhabited for a while the abode of the sea-serpent brood, after that the Creator had condemned him. On the kindred of Cain the eternal Lord avenged that murder by which he slew Abel. Nor did he have joy of that feud, but he, the Creator, banished him for that offence far off from mankind. Thence monstrous births all woke into being, Jotuns, and elves, and ghosts, as well as giants, which strove against God for a long time: he for that paid them their reward.

¹⁰² *Grendel*: see the Glossary of Names.

¹⁰³ *mearcstapa*. The mark was the unit of political and regional organisation among the North German tribes, to which the Angles and Saxons belonged. To this day there are English parishes the boundaries of which correspond to those of ancient marks. Several marks made up a *gau* or *gá* (Glas-gow, Linlith-gow), and two or three *gaus* constituted a *scir* or shire. See Kemble's *Anglo-Saxons*.

¹⁰⁴ *fifel-cynnes*. Cf. *fifel-dor* in the 'Traveller's Song,' l. 43, a name for the river Eider, which itself means, (as shown by its earlier form, Egi-dora), 'gate of terror,' from *ege* and *dor*. Huge seals and sea-serpents, like

those described by old Pontoppidan, were perhaps often seen about the river's mouth.

¹⁰⁵ *wonsæli*, MS.

¹⁰⁶ *slóg*, pf. of *sleán*.

¹⁰⁹ *gefeah*, pf. of *gefeahon* or *gefeon*.

¹¹¹ *untydras*. Grimm explains the word, 'evil offspring,' from *tydran*, to beget.

¹¹² *eotenas*; *orneas*. The A.S. *eoten* is the O.N. *Jötun*, and the O.E. *etene*. 'No man is an *etene*,' says Wycliff in his Sermons, 'to eat thus bodily.' *Orneas* is of doubtful derivation; Grein suggests the Lat. *orcus*.

¹¹³ *gigantas*. See Gen. vi. 4. This and the following line are probably a later interpolation. Ib. *wunnon*, pf. of *winnan*.

II.

115 Gewât þa neósian, syððan niht becom,
 heán hûses, hú hit Hring-Dene,
 æfter beór-þege, gebûn hæfdon.
 Fand þá þærinne æþelīnga gedriht
 swefan æfter symble : sorge ne cuðon.

120 Wonsceaft wera, wiht unhælo,
 grim and grædig gearo sona wæs,
 reoc and reðe, and on ræste genam
 þritig þegna; þanon eft gewât,
 húðe hrémig, tó hám faran,

125 mid þære wæl-fylle wīca neósan.
 Ðá wæs on uhtan, mid ær-dæge,
 Grendles gúðcræft gumum undyrne :
 þá wæs æfter wiste wōp up-ahafen,
 micel morgen-swég. Mære þeóðen,

II.

Then, after night came, went he [Grendel] to visit the grand house, [to see] how the Ring-Danes, after the beer-drinking, had settled themselves in it. Then found he therein a crowd of nobles asleep after the feast; they knew no care, ~~That dark pest of men,~~ that mischief-working being, grim and greedy, was soon ready; savage and fierce; and seized thirty thanes while asleep; thence, exulting in his booty, he set off on his homeward journey to repair to his dwelling with that rich prize of slaughter. Then in the twilight, with break of day, Grendel's exploit was manifest to [all] men. Then, after the banquet, a voice of weeping was upraised, a loud morning cry. The renowned chieftain, the right

¹¹⁷ beor-þege. þege is dat. of *þegu*, which is probably connected with the rare verb *þegan*, to take, a form of *þiegan*. Beer, the national drink of Teutons, is mentioned by Tacitus, (*Germ.* xxiii. 'Potui humor ex hordeo aut frumento, in quandam similitudinem vini corruptus.' Ib.

gebûn, past part. of *gebum*, to inhabit.

¹¹⁹ cuðon, pf. of *cunnan*.

¹²⁰ Wonsceaft, lit. *wanship*; the quality of wanness, darkness, gloom.

¹²¹ gearo. O.E. *yare*.

¹²³ þritig þegna. See l. 1582, and note.

- 130 æþeling ær-god, unblíðe sæt,
 þolode þryð-swyð, þegn sorge dreáh,
 syððan hie þæs láðan last sceáwedon
 werган gastes: was þæt gewin tó strang,
 láð and longsum. Næs hit lengra fyrst,
 135 ac ymb áne niht eft gefremede
 morð-beala máre, and nó mearn fore
 fæhðe and fyrene: was tó fæst on þám.
 þá was eáð-fynde, þe him elleshwær
 gerúmlicor ræste
 140 bed æfter búrum, þá him gebeácnod was
 gesáegd sóðlice sweotolan tæcne
 heal-þegnes hete; heold hyne syððan
 fyr and fæstor, se þám feónde ætwand.
 Swá ríxode and wið rihte wan,
 145 ána wið eallum, ôðþæt idel stód
 hûsa sêlest. Wæs seó hwíl micel;
 twelf wintra tíð torn gepolode

good prince, sat in sorrow, suffering heavy distress; the thane was sorely afflicted: after they had observed the track of that loathly accursed spirit. That trial was too heavy, loathly and lingering. No long time passed ere yet again, one night, he wrought a yet worse deed of murder, scrupling not at [any] onslaught and mischief; he was too firmly set upon them. Then might you easily find those who sought out for themselves elsewhere less frequented quarters, beds along bowers (when the hatred of the hall-thane, [Grendel] was made manifest, declared for a truth by evident tokens. He that escaped from that enemy kept himself ever afterwards far off and in greater watchfulness. So battled he [Grendel], and wrongfully strove, alone against them all, until that noble

¹³⁰ *unbliðe*, lit. 'unblithe,' the reverse of blithe. *Ib. sæt*, pf. of *sittan*.

¹³¹ *longsum* = the Germ. *langsam*.

¹³⁶ *morð-beala*, gen. pl. used in a partitive sense, depending on *mære*. *Ib. mearn*, pf. of *meornan*.

¹³⁸ *eáðe*, easy, still lingered in the language till the time of Milton, who

uses *unnethe*, i.e. *un-eáðe*, with difficulty.

¹³⁹ The line is left unfinished in the MS.; Grein supplies *sôhte*; but the alliteration is better maintained if we read *rincas sôhton*.

¹⁴¹ *gesáegd*, past part. of *gesecgan*.

¹⁴⁴ *ríxode*, pf. of *ricsian*. *Ib. wan*, pf. of *winnan*.

wine Scyldinga, weána gehwylcne,
 sídra sorga; for þam [syððan] wearð
 150 ylða bearnum undyrne cuð,
 gyddum geómore, þætte Grendel wán
 hwíle wið Hróðgár, hete-níðas wæg,
 fyrene and fæhðe, fela missera,
 singale sæce. Sibbe ne wolde
 155 wið manna hwone mægenes Deniga,
 feorh-bealo feorran, feó pingian;
 ne þær nænig witenan wénan þorfte
 beorhtre bóte tó banan folmum.
 [Atol] æglæca ehtende wæs,

house stood empty. A long time passed; for the space of twelve winters the Scyldings' kind lord endured affliction and every sort of woe and over-flowing sorrow. Hence it afterwards became publicly known to the sons of men, sorrowfully told in tale and story, that Grendel strove for a [long] while with Hroðgar, waged the quarrel of hate, of assault and feud, during many years, in perpetual conflict. He would have no peace with any man of the Danish power, [nor] stop the waste of life, nor arrange matters by an indemnity, nor

¹⁴⁸ wine, lit. 'friend'; weana, gen. pl. of wea, woe.

¹⁴⁹ Thorpe writes *forþam*, and translates 'for'; but it makes a better sense to read 'for þam,' for, or, on account of that. Ib. There is no alliteration, the careless scribe having dropt a word; Thorpe and Grein supply *syððan*.

¹⁵⁰ *ylða bearnum*. The corresponding phrase occurs in the *Edda*, (Völuspá, 20), 'alda börnum.' Ib. *undyrne*; not secretly, i.e. plainly.

¹⁵² *wið*. This use of a preposition which properly means 'against' (Germ. *wider*), but which we can here translate 'with,' illustrates the gradual change of meaning by the help of which 'with,' losing, except in such expressions as this, its old meaning of 'against,' came to supersede the Anglo-Saxon *mid* (Germ. *mit*). Ib. *wæg*, pf. of *wegan*, to bear;

here it seems to have the meaning of 'wage.'

¹⁵³ *missera*, gen. pl.; 'half-years.'

¹⁵⁴ *sæce*, dat. of *sacu*.

¹⁵⁵ *hwone*, acc. sg. of *hwa*.

¹⁵⁶ *feorran*, lit. 'to put far off.' Ib. *feo* must be taken as the ablative or instrumental case.

¹⁵⁷ *witena*. 'The Witan,' or, wise men of the king's council, is a phrase so well known that I thought it best to retain it.

¹⁵⁸ *bote*; gen. case, governed by *wenan*.

¹⁵⁹ *folmum*. Is not this folm the *παλαμή, palma*, of Greek and Latin?

¹⁶⁰ The line is incomplete; so Thorpe and Grein supply *atol* (O.N. *atall*), which perhaps is connected with the German *toll*, distraught, devil-possessed; Greek *δαίμωνιος*. Ib. *ehtende*. *ehtan* is the Germ. *hetzen*, to hunt or chase.

- 160 deorc déað-scua, duguðe and geogoðe,
 seómode and syrede; sinnihte heold
 mistige móras. Men ne cunnon
 hwyder hel-rúnan hwyrftum scríðað.
 Swá fela fyrena feónd man-cynnes,
 165 átol ángengea, oft gefremede,
 heardra hynða. Heorot eardode,
 sinc-fáge sel sweartum nihtum:
 nó he þone gif-stól grétan móste,
 maððum for metode, ne his myne wisse
 170 Þæt wæs wræc micel wine Scyldinga,
 módes brecða. Monig oft gesæt
 rice tó rúne, ræd eahtedon,
 hwæt swið-ferhðum sélest wære,
 wið fær-grýrum, tó gefremmanne.

there durst any one of the Witan expect a brighter lot at the destroyer's hands. The [fiendish] monster went on persecuting, like a dark deadly shadow, the tried warriors and the youths; he ambushed and plotted; the live-long night he roamed over the misty moors; men know not whither sorcerers at set times wander. So many mischiefs, so many grievous outrages, did this foe of mankind, this fiendish lone-wanderer, often perpetrate. He occupied Heorot, that seat variously decorated, on the dark nights; [yet] might he not approach the gift-throne, that precious thing, because the Creator forbade it; he [Grendel] knew not His design. That was great grief for the Scyldings' kind lord, a breaking of the heart. Many a noble often sat in secret council; they deliberated what it were best for strong-souled men to do against these fearful terrors.

¹⁶⁰ *duguðe and geogoðe*. *duguð*, like the Germ. *tugend*, is connected with the verb to 'do'; the *καλοικαγαθοί*, men of tried prowess.

¹⁶¹ *sin-nihte*. *sin* is a prefix, signifying entirety or perpetuity.

¹⁶³ *hel-runa* is a wizard or sorcerer, *hel-rune*, a witch; *hela*, hell, *rún*, a secret.

¹⁶⁶ *hynða*, gen. pl. of *hynðu*, humiliation, disgrace.

¹⁶⁷ *sel*. I have adopted in the

translation Thorpe's correction, *seld*.

¹⁶⁸ *gif-stol*. This obscure allusion to a throne in Heorot which Grendel was not allowed to approach, is nowhere explained in the poem. Ettmüller understands it of the throne from which Hroðgar used to dispense his gifts. Ib. *móste*, pf. of *mōtan*.

¹⁶⁹ *wisse* (or *wiste*), pf. of *witan*, to know.

¹⁷⁴ *gefremmanne*, gerund of *gefremman*.

- 175 Hwílum hie gehéton, æt hearg-trafum,
 wig-weorðunga; wordum bædon,
 þæt him gást-bona geóce gefremede
 wið þeód-þreáum. Swylc wæs þeáw hyra,
 hæþenra hyht; helle gemundon
 180 in mód-sefan, metod hie ne cuðon
 dæda démend, ne wiston hie drihten God,
 ne hie huru heofena helm herian ne cuðon
 wuldres waldend. Wá bið þæm þe sceal,
 þurh slíðne níð, sawle bescúfan
 185 in fýres fæþm; frófre ne wenan
 wihte gewendan; wel bið þæm þe mót,
 æfter deað-dæge, drihten sécean,
 and tó fæder fæðmum freoðo wilnian.

Sometimes they vowed sacrificial honours at the shrines of idols; they prayed with [many] words that the destroying spirit would bring them aid against the calamities of the people. Such was their custom, the hope of heathens; their thoughts ran [only] on hell; they knew not the Creator, the judge of deeds; nor knew they the Lord God, nor truly understood they how to praise the heavens' protector, the ruler of glory. Woe is to that man who shall, through wicked malice, thrust his soul into the fiery abyss, have no comfort to expect, nor change in anything; [but] good shall be to him who may, after his death-day, seek the Lord, and desire a peaceful refuge in the Father's bosom.

¹⁷⁵ *Hwílum*. This is the O.E. 'whilome' used by Spenser. Ib. *gehæton*, pf. of *gehātan*.

¹⁷⁶ *wig-w*. The meaning seems to be as above, 'sacrificial honours'; *wig* is lit. 'an image'; *wig-bed*, an altar. Ib. *bædon*, pf. of *biddan*.

¹⁷⁸ *þeod-preaum*, lit. 'the throes of the people.'

¹⁷⁹ *gemundon*, pf. of *gemunan*.

¹⁸² *herian*. Chaucer uses *herie*, or *heryen*; it is a pity that so beautiful a word should have been lost.

¹⁸³ *bið*, pres. of *beon*, to be.

¹⁸⁵ *wenan*. Thorpe's correction, *wene*, is no improvement; the passage is obscure.

III.

Swá þá mæl-ceare maga Healfdenes
 190 singala seáð; ne mihte snotor hæleð
 weán onwendan: wæs þæt gewin tó swyð,
 láð and longsum, þe on þa leóde becom,
 nýð-wracu niþ-grim, niht-bealwa mæst.
 Þæt fram hám gefrægn Higeláces þegn,
 195 gód mid Geátum, Grendles dæda:
 se wæs mon-cynnes mægenes strengest
 on þæm dæge þysses lífes,
 æþele and eácen. Hét him ýð-lidan
 góðne gegyrwan; cwæð he gúð-cyning
 200 ofer swan-ráde sécean wolde,
 mærne þeóden, þá him wæs manna þearf.
 þone siðfæt him snotere ceorlas
 lythwon logon, þeah he him leóf wære :

III.

So then the son of Healfdene perpetually nursed his sorrow ; nor might the wise hero turn aside his woes ; that trouble was too strong, loathly and lingering, which on that people came,—misery perforce, [caused by] cruel malice, the worst of all nightly calamities. A thane of Higelac heard that from home, a man of valour among the Geatas, concerning Grendel's deeds, who was strongest of might amongst mankind, in the day of this life, noble and powerful. He bade make ready for him a good sea-boat ; he said that he would seek across the wild swan's path the warrior king, the noble prince, since he had need of men. The wise townsfolk but faintly blamed in him that expedition, though he was dear to them ; [rather] they

¹⁸⁹ *mæl-ceare. mod-ceare*, trouble of mind, would give a better sense ; see l. 1993.

¹⁹⁰ *seað*, pf. of *seoðan*, to seethe.

¹⁹¹ *wæs þæt gewin*. See l. 133.

¹⁹² *þa*, acc. fem. of the article *se*, *seo*, *þæt* ; used demonstratively.

¹⁹⁵ *Geátum* : See the Glossary of Names.

¹⁹⁸ *eacen*, lit. *eked out*, increased ; it is connected with *eac* also, and *ycan*. Ib. *ýð-lidan*, lit. a 'wave-traveller.'

²⁰³ *logon*, pf. of *lean*.

- hwetton hige-rófne, hæl sceáwedon.
 205 Hæfde se góða Geáta leóða
 cempa gecorene, þára þe he cénoste
 findan mihte; fiftena sum
 sund-wudu sóhte: secg wísade
 lagu-cræftig mon land-gemyrcu.
 210 Fyrst forð-gewât; flóta wæs on ýðum,
 bát under beorge. Beornas gearwe
 on stefn stigon; streámas wundon,
 sund wið sande. Secgas bæron,
 on bearm nacan, beorhte frætwe,
 215 gúð-searo geatolic: guman út scufon,
 weras on wil-sið, wudu bundenne.
 Gewât þá ofer wæg-holm, winde gefýsed,
 flóta fámig-heals, fagle gelicost,
 óðþæt ymb ân-tid oðres dogores

whetted his confident ardour, and beheld [i.e. prognosticated] a happy issue. The good [chief] had chosen fighting men from among the tribes of the Geatas, of those that he could find keenest [for war]; with fourteen comrades he sought the vessel; a man, a skilled mariner, pointed out the landmarks. The time flew on; the ship floated on the waves; the bark [lay] under the hill. The seamen with alacrity climbed on to her stern; the streams rolled, the water [dashed] against the sand. The mariners bore a bright freight into the vessel's hold, a well-appointed war-array; the crew,—men on a volunteer cruise,—shoved off the banded bark. Then the foamy-necked cruiser, hurried on by the wind, flew over the sea, most like

²⁰⁴ *hwetton*, pf. of *hwettan*.

²⁰⁶ *cempa*, *cempa*, warrior, is the same word as the Germ. *Kämpfer*.

²⁰⁷ *mihte*, pf. of *magan* or *magan*.
²⁰⁷ *fiftena sum* is 'one of fifteen'; not, as Thorpe translates, 'with some fifteen.'

²⁰⁸ *sóhte*, pf. of *secean*.

²¹¹ *Beornas*, nom. pl. of *beorn*; from this word came the low Latin *baro*, baron.

²¹³ *bæron*, pf. of *beran*.

²¹⁴ *frætwe*, acc. pl. of *frætu*,

ornament; is *freight* derived from it?

²¹⁵ *guma*, a man, survives in our 'bridegroom,' and 'groom.' lb. *scufon*, pf. of *scufan*, to shove.

²¹⁸ *fami* in MS.

²¹⁹ *ân-tid*. 'The one or first hour of the day' (Grein); he doubts however whether it may not mean 'the fixed time,' comparing the Icel. *eindaga*, to appoint a day; but such a meaning will not suit the passage. n

- 220 wunden-stefna gewaden hæfde,
 þæt þa liðende land gesawon,
 brim-clifu blican, beorgas steápe,
 síde sæ-næssas. þá wæs sund-liden
 eoletes æt ende. þanon up hraðe
- 225 Wedera leóde on wang stigon;
 sæ-wudu sældon, syrcan hrysedon,
 gúð gewædo. Gode þancedon,
 þæs þe him ýð-láde eáðe wurdon.
 þá of wealle geseah weard Scyldinga,
- 230 se þe holm-clifu healdan scolde,
 þeran ofer bolcan beorhte randas,

to a bird, until, about the first hour of the next day, the vessel with twisted stem had run [so far], that the mariners saw land, the sea-cliffs glittering,—steep mountains, large headlands. Then was the ocean voyage at an end. Thence quickly the Weders climbed up to the plain; they made the ship fast; they shook out their war-shirts, their fighting garb. They thanked God, because the watery way had been easy to them. Then from the wall the Scylding warden, who had the charge of the cliff, beheld them carrying over the gunwale their bright shields, their material of war ready for use;

Perhaps *an* is for *and*, the Saxon prefix corresponding to the Greek *ἀντι*, and we should understand by the phrase 'the corresponding time,' 'the same time on the next day.'

²²⁰ *wunden-stefna*, 'with twisted stem.' The stem and figure-head of a Saxon or Danish ship were often long and curving, in the form of a dragon or serpent or other creature.

²²² *beorgas*. There are no 'mountains' either on the mainland or in the islands of Denmark. In Gotland, however, there are; a range of mountains terminates at the sea just north of the mouth of the Gota-Elf. The English poet confounded perhaps the descriptions of Danish and Geatic scenery that he received.

²²³ *sæ-næssas*. 'Ness' (nose) for a headland, is still in use at several

points of our coast; Dunge-ness, Sheer-ness, &c. Thorpe reads *sund-lida*, the 'sea-farer,' meaning the vessel.

²²⁴ *eoletes*. A strange word; on which see the article in Grein's Dictionary.

²²⁵ *stigon*, pf. of *stigan*; Germ. *steigen*.

²²⁶ *syrcan*; 'sarks' *Scoticè*.

²²⁹ *weard*. This warden may be compared to the Comes Saxonici litoris in Roman Britain; like him, he had to keep watch against the descents of corsairs or filibusters on the Danish coast.

²³¹ *bolcan*. The same word, I suppose, as our English 'balk'; probably the gunwale of a Geatic ship was composed of posts connected by ropes.

- fyrð-searo fúslicu; hine fyrwyt bræc
 mód-gehygdum, hwæt þá men wæron.
 Gewāt him þá tó waroðe, wicge rídan,
 235 þegn Hróðgáres; þrymmum cwehte
 mægen-wudu mundum; ~~meðel-wordum~~ frægn:
 Hwæt syndon ge searo-hæbbendra,
 byrnum werede, þe þus brontne ceól
 ofer lagu-stræte lædan cwomon,
 240 hider ofer holmas?
 Ic þæs ende-sæta æg-wearde heold,
 þæt on land Dena láðra nænig
 mid scip-herge sceððan ne meahte.
 No her cuðlicor cuman ongunnon
 245 lind-hæbbende, ne ge leáfnes-word
 gúð-fremmendra gearwe ne wisson,
 maga gemeðu. Næfre ic máran geseah

curiosity urged him in his inmost soul, [to know] what these men were. Then went Hroðgar's thane, riding on a horse, to [meet] them at the shore; his staff of office quivered strongly in his hands; he questioned them in set terms. 'What kind of armour-bearing men are ye, protected by your breast-plates, who have thus come hither, navigating a tall ship over the ocean ways, [to seek a harbour] across the waters? I for this cause have held a general guard of the settlers of the district, that no corsair with a naval force might do mischief in the land of the Danes. Never have shielded men attempted to land here more openly; nor did ye know promptly the pass-word of warriors, [nor had ye] the consent of kinsmen. Never saw I on earth a greater earl than is one of you, a chief in armour; that is not a stay-at-home, [but one] glorious with feats of arms, unless his looks belie him, his distinguished

²³² *bræc*, pf. of *brecan*, to break.

²³³ *þrymmum*, dat. pl., used adverbially, of *þrym*, force. Ib. *cwehte*, pf. of *cweccan*, to quake.

²³⁶ *meðel-wordum*, words suitable for the *meðel* or assembly; the Gothic *maþl*, and the *mallum* of the Franks under Charlemagne.

²⁴⁰ The line is defective; Grein suggests, to complete it, *hyðe secean*.

²⁴¹ I endorse Thorpe's correction, *þæs*, on this account, for nothing can be made of *wæs*, the reading of the MS. *p (w)* might easily be written by mistake for *p (th)*. *ende-sæta* I take as gen. pl.; compare *Dor-sætas*, *Sumor-sætas*. Ib. *æg-wearde*. The prefix *æg* generalises the meaning of the word to which it is attached; as in *æghwyle*, *æghwær*. ²⁴⁷ *geseah*, pf. of *geseon*.

eorl ofer eorðan, þonne is eower sum,
 secg on searwum: nis þæt seld-guma,
 250 wæpnum geweorðad, næfne him his wlite leóge,
 ænlic ansýn. Nú ic eower sceal
 frum-cyn witan, ær ge fyr heonan,
 leáse sceáweras, on land Dena
 furþur féran. Nú ge feor-búend,
 255 mere-liðende, mínne gehýrað,
 anfealdne gepocht. Ofost is sélest
 tó gecyðanne hwanon eowre cyme sýndon.

IV.

Him se yldesta andswarode,
 werodes wisa word-hord onleác:
 260 We synt gum-cynnes Geáta leóde,
 and Higeláces heorð-geneátas.
 Wæs mín fæder folcum gecyðed,

mien. Now must I know who and whence ye are, ere ye move on far from hence, as free rangers, over the Danish land. Now, ye dwellers in a far land, ye sea-farers, listen to my simple thought. Haste is best in making known whence ye are come.'

IV.

To him the eldest [of the strangers], the leader of the band, answered, and unlocked the treasure of his words:—'We are people of the nation of the Geatas, and liege followers of Higelac. My father was well known among the nations, a noble chieftain; his

²⁴⁹ *seld-guma*, a man sticking to his house, *seld*. So Grein; others take *seld* as the adverb, seldom.

²⁵² *frum-cyn*, origin; cf. *frum-sceaft*, l. 45.

²⁵⁶ *anfealdne*, lit. of one fold.' A literal translation, probably, of the Latin *simplex*.

²⁵⁷ *gecyðanne*, gerund of *gecyðan*.

²⁵⁸ *yldesta*, eldest; or it may

merely mean, the chiefest.

²⁵⁹ *on-leac*, pf. of *on-lucan*; 'unlocked his word-hoard': a beautiful and forcible expression.

²⁶¹ *heorð-geneatas*; lit. 'hearth-companions'; Germ. *genosse*. *Cyninges-geneattas* are mentioned in the 'Laws of Ina'; it must, therefore, have been a well-understood West-Saxon term.

æðele ord-fruma, Ecgþeow hāten.
 Gebād wintra worn, ær he on weg hwurfe,
 265 gamol of gearðum : hine gearwe geman
 witena wel-hwylc, wīde geond eorðan.
 We þurh holdne hige hlāford þinne,
 sunu Healfdenes, sécean cwomon,
 leód-gebyrgean. Wes þú us lárena gód.
 270 Habbað we tó þæm mæran micel ærende,
 Deniga freán ; ne sceal þær dyrne sum
 wesan ^{of this} þæs ic wéne : þú wást gif hit is,
 swá we soþlice secgan hýrdon ;
 þæt mid Scyldingum sceaða ic nāt hwylc,
 275 deogol dæd-hata, deorcum nihtum
 eaweð þurh egsan uncuðne nīð,
 hynðu and hrá-fyl. Ic þæs Hróðgár mæg,
 þurh rúmne sefan, ræd geláran,

name was Ecgtheow. He survived many winters, before, full o years, he passed away from his dwelling-place ; him well nigh every one of the Witan remembers, far and wide over the earth. We in loyalty of soul have come to seek thy lord, the son of Healfdene, the defender of his people. Be thou to us a friendly informant.

We have an important errand to that great prince, the master of the Danes ; nor must there be any secrecy about the thing which I am thinking of. Thou knowest whether the thing is so, as we have heard given out for a truth, that among the Scyldings some scather, I wot not who, a secret worker of hateful deeds, causeth on the dark nights by the terror [of his coming] distress unknown before, humiliation and havoc. Hereon may I, through my large mind, give good counsel to Hroðgar, how he, the wise and good

²⁶⁴ *gebad*, pf. of *gebidan*. Ib. *hwurfe*, pf. subj. of *hwearfan*.

²⁶⁵ *geman*, pres. of *gemanan*, to call to mind. [556.]

²⁶⁶ *leod-gebyrgean*. See the 'Elene,'
²⁶⁹ *larena*, gen. pl. of *lar*, teaching, lore ; it is lit. 'be thou good in teachings.'

²⁷³ *wast*, 2 sing. pres. from *witan*.

²⁷⁴ *nāt*, a contraction for *ne wāt*.

²⁷⁵ *dæd-hata*, either 'a worker of hateful deeds,' or 'a promiser of deeds.' Neither sense is very good. Might not the true reading be, *dæd-hwæt*, vigorous in deed ?

²⁷⁶ *eaweð*, causeth, produceth. *nīð* (which means malice, hatred, envy, enmity) is hardly admissible ; I should prefer to read *nyd*, need or distress.

- hú he fród and gód feónd oferswyðeþ,
 280 gyf him edwenden æfre scolde
 bealuwa bisigu, bót eft cuman,
 and þa cear-wylmas cólran wurðap;
 oððe á syððan earfoð-þrage
 þreá-nýd þólað, þenden þær wunað,
 285 on heáh-stede húsa sélest.
 Weard maðelode, þær on wicge sæt,
 ombeht unforht: Æghwæðres sceal
 scearp scyld-wíga gescád wítan,
 worda and worca, se ðe wel þenceþ.
 290 Ic þæt gehýre, þæt þis is hold weorod
 freán Scyldinga. Gewítað forð beran
 wæpen and gewæðu; ic eow wísige:
 swylce ic magu-þegnas míne háte,
 wið feónda gehwone flótan eowerne,
 295 niw-tyrwydne, nacan on sande,
 árum healdan, oððæt eft byreð,
 ofer lagu-streámas, leófne mannan

prince, may overcome the foe, if this ruinous trouble should ever be reversed for him, and if so prosperity should come back, and those throbbings of the anguished heart become calmer; or if for ever hereafter he is to endure a time of difficulty, distressful sorrow, so long as he there dwelleth in that noblest of houses, holding high court.' The Warder spoke, there where he sat on his horse, a liegeman fearless:—'Of all things whatsoever must a keen shield-warrior know the distinction, in words and in works, whoever is of sound mind. I hear you say, that this is a loyal band for [the service of] the master of the Scyldings. Pass on, taking with you your weapons and your array; I will show you the way; likewise I will order the thanes my kinsmen honourably to guard 'gainst every foe your newly-tarred ship, the bark [there] on the strand, until she, the vessel with the curving stem, shall bear back the good chief over the waves to Weder-mark. To each well-doer may

²⁸¹ *bysigu* is the noun formed from
bysig, Eng. 'busy.'

²⁸² *colran*, lit. cooler.

²⁸⁶ *maðelode*. *maðelian* is con-

nected with the Goth. *maþl*, and
 means properly, to speak in the *maþl*,
 or public assembly.

²⁹¹ *gehwone*, acc. of *ge-hwa*.

wudu wunden-heals tó Weder-mearce.
 Góð-fremmendra swylcum gifeðe bið
 300 þæt þone hilde-ræs hál gedígeð.
 Gewiton him þá féran; flóta stille bád;
 seomode on sole sid-fæðmed scip,
 on ancre fæst. Eofor-lic scionon
 ofer hleor beðan, gehroden golde,
 305 fáh and fýr-heard; ferh wearde heold.
 Gúð-móde grummon; guman onetton,
 sigon ætsomne, ôðþæt hý æl-timbred,
 geatolic and gold-fáh, ongytan mihton.
 Þæt wæs fore-mærost, fold-búendum,
 310 receda under roderum, on þæm se rica bád:

it be granted that he may escape unharmed from the stress of battle.' Then they moved forward; the ship remained where she was; the wide and roomy vessel rocked on the rolling wave, fast at her anchor. They appeared to carry over their cheeks the likeness of a boar, cunningly adorned with gold, many-hued and hardened in the fire; it held their life in guard. Eager for the fray, they tore along; the men speeded forward; they moved on together, until they might perceive a hall built of timber, well wrought and variously adorned with gold. This was by far the noblest of palaces under the sky, among the inhabitants of earth, in which the Ruler dwelt; the light thereof shone over many lands. Then the

²⁹⁸ *Weder-mearce*, the land of the Weders, a name for the Geatas; the later meaning of *mark*, by which it signified one of the *border* provinces of a great state, does not apply to it here.

³⁰² *seomode*; compare l. 161.

³⁰³ *Eofor-lic scionon*; a difficult passage. Thorpe reads, *scion on ofer hleor bæron*, 'a boar's likeness shewn over their cheeks they bore.' Grein punctuates after *scionon*, and makes *eofor lic* plural; 'the likenesses of boars shone,' i.e., on their helmets. Bugge makes *lic-scionon* one word, and the dative case sing. referring to Beowulf, translating 'beautiful in body'; *eofor* he considers to mean simply 'helmet,' a meaning which it

certainly has in lines 1112, 1328, and 2152. In the next line, for *beran* Grein reads *wera*, 'of the men'; *ferh* he takes in the sense of *porcellus*, 'a young swine held guard over the men's cheeks.' But this is harsh; it seems preferable to take *ferh* for *feorh*, life. If anything had to be altered, I would read *eofor lic scion ofer hleor beran*, 'the boar seemed to rear his body over their cheeks.'

³⁰⁶ *grummon*, lit. 'raged,' pf. of *grimman*. Ib. *onetton*, pf. of *onettan*, hasten.

³⁰⁷ *sigon*, pf. of *sigan*, lit. 'to sink.' Ib. *æl-timbred*; so in the MS.; Grein well corrects *æl timbred*.

³¹⁰ *roderum*, from *rôdor*; O.N. *rôdull*, the sun; Grimm connects it

lixe se leóma ofer landa fela.
 Him þá hilde-deór hof módigra
 torht getæhte, þæt hie him tó mihton
 gegnum gangan gúð-beorna sum.

315 Wicg gewende, word æfter cwæð:

Mæl is me tó féran; fæder alwalda
 mid ár-stafum eowic gehealde,
 siða gesunde: ic tó sæ wille,
 wið wráð werod wearde healðan.

2nd Week

Revised

V.

320 Stræt wæs stán-fáh, stíg wísode
 gumum ætgædere. Gúð-byrne scân,
 heard hond-locen; hring-íren scír

bold chief, a warrior valiant, pointed out to them plainly the court of the high-souled rulers, so that they might pass into their presence. Turning his horse round, he then spoke these words:—‘It is time for me to go; may the Father Almighty preserve you with honour, safe in your enterprise; I will down to the sea, to keep watch and ward against [any] hostile band.’

V.

The road was paved with stones of many colours, the path guided the men [moving] in a body. The coat of mail, hard, hand-locked, glittered; rattled the bright iron rings in their armour, as they, in their formidable array, marched forward to the hall.

with the Greek *πόθος*. It is used for ‘the firmament’ in Caedmon’s ‘Genesis,’ i. ; *rodera weard*.

³¹³ *getæhte*, pf. of *getæcan*, to point out, make clear.

³¹⁵ *cwæð*, pf. of *cweðan*. Engl. ‘quoth.’

³¹⁶ *Fæder alwalda*. This pious wish sounds oddly in the mouth of the pagan Dane; the writer seems to have forgotten that he had spoken of Hroðgar and his people a few lines before as heathens and idolaters.

See l. 175. But this incongruity occurs again repeatedly; such language was so natural in the lips of the religious author, that, without thinking of dramatic propriety, he makes all his principal characters express themselves in a similar way.

³¹⁷ *eowic*, a poetic form of *eow*, as *usic* for ‘us;’ see Rask’s Grammar.

³²¹ *scân*, pf. of *scinan*, to shine, *hand-locen*, firmly riveted by the hand; i.e., the plates of which the breastplate was made.

- song in searwum, þá hie tó sele furðum,
in hyra grýre-geatwum gangan cwomon.
- 325 Setton sæ-méðe síde scyldas,
rondas regn-hearde, wið þæs recedes weal.
Bugon þá tó bence, byrnan hringdon,
gúð-searo gumena. Gáras stódon,
sæ-manna searo, samod ætgædere,
- 330 æsc-holt ufan græg: wæs se íren preát
wæpnum gewurðad. Þá þær wlonc hæleð
oret-mecgas æfter hæleþum frægn:
Hwanon ferigeað ge fætte scyldas,
græge syrcan and grim-helmas,
- 335 here-sceafta heáp? Ic eom Hróðgáres
ár and ombiht. Ne seah ic elþeódige
þus manige men módiglicran.
Wen ic þæt ge for wlenco, nalles for wræc-siðum
ac for hige-þrymmum, Hróðgár sóhton.

Weary of the sea, they set down their large shields, their bucklers hard as flint, against the walls of that mansion. Then they sat down on the benches; their breast-plates rang,—the war-dress of the warriors. Their spears, the equipment of [these] sailors, were placed upright in a sheaf together; [they were of] ashen wood, grey on the outside; these iron-sides were furnished with glorious weapons. Then and there did a proud warrior question the sons of battle concerning their birth and origin: 'Whence bring ye your plated shields, your grey war-shirts and frowning helmets,—this sheaf of spears? I am Hroðgar's messenger and liegeman. Never saw I such a group of foreign men of more valiant aspect. I expect that ye for pride, and by no means as outcast exiles, but in the energy of your spirits, have sought Hroðgar.' To them then

³²⁶ *regn-*, an intensive prefix, 'very hard.'

³²⁷ *Bugon*, pf. of *bugan*, to bow or bend.

³³⁰ *græg*. The meaning seems to be that the ashen staves of the spears were left with the grey bark upon them. Ib. *íren preát*, lit. 'an iron band.'

³³² *oret-mecgas*, from *oret*, strife, labour. Ib. *hæleþum* (heroes) in MS.; but Grein well corrects *æðelum*, dat. of *æðelu*: see l. 392.

³³² *fætte*, plated: compare *fettan goldes*, l. 1093.

³³⁵ *wrac-siðum*, lit. 'the journeys of exiles.'

- 340 Him þá ellen-róf andswarode,
 wlanc Wedera leód; word æfter spræc,
 heard under helme: We synt Higeláces
 beód-geneátas: Beowulf is mín nama:
 wille ic asecgan suna Healfdenes,
 345 mærum þeódne, mín árende,
 aldre þinum; gif he us geunnan wile
 þæt we hine swá gódne grétan móton.
 Wulfgar maðelode, (þæt wæs Wendla leód;
 wæs his mód-sefa manegum gecyðed,
 350 wíg and wísdóm: Ic þæs wine Deniga,
 freán Scyldinga, frínan wille,
 beága bryttan, swa þu bēna eart,
 þeóden mærne ymb þínne sið,
 and þe þa andsware ædre gecyðan,
 355 þe me se góða agifan þenceð.
 Hwearf þá hrædlíce þær Hróðgar sæt,
 cald and unhár, mid his eorla gedriht.

replied the proud chief of the Weders, confident in his might; he spoke a word in reply, firm with towering helm: 'We are Hygelac's boon-companions; Beowulf is my name. I desire to declare my errand to the great prince, thy lord, the son of Healfdene, if he will kindly grant to us leave to approach him.' Wulfgar spoke (he was chief of the Wendlas; his character was known to many,—his valour and wisdom): 'I therefore will ask the kind ruler of the Danes, the lord of the Scyldings, the ring-dispenser, the great prince, as thou dost petition, concerning thy journey [hither], and quickly make known to thee the answer, which the good [prince] shall think fit to give me.' Than he turned him speedily to where Hroðgar sat, old and very white-haired, with the assembly of his

³⁴¹ *spræc*, pf. of *sprecan*, to speak.

³⁴³ *beod-geneatas*, lit. 'board-associates.' *Beowulf*: see the Glossary of Names.

³⁴⁵ *þeodne*—*aldre*, datives of *þeoden* and *aldor*. Anglo-Saxon had a great variety of words to express persons of rank and authority, most of which are lost to modern English. The

following are among them: *eodur*, *æðeling*, *leod*, *þeoden*, *aldor*, *fruma*, *rica*, *þegn*, *drihten*, *wine*, *frea*.

³⁴⁸ *Wendla*: see the Glossary of Names.

³⁵² *bēna*, a suppliant; *bén*, a prayer. An old English ballad begins, 'What is good for a bootless *bene*?'

- Eóde ellen-róf, þæt he for eaxlum gestód
 Deniga freán: cuðe he duguðe þeáw.
 360 Wulfgár maðelode to his wine-drihtne:
 Her syndon geferede, feorran cumene
 ofer geofenes begang, Geáta leóde;
 þone yldestan oret-mecgas,
 Beowulf nemnað. Hý bênan synt
 365 þæt híc, þeóden mín, wið þe móton
 wordum wrixlan. Nó þú him wearne geteóh,
 þinra gegn-cwida glædman Hróðgár.
 Hý on wig-getawum wyrðe þinceað
 eorla geæhtlan: huru se aldor deáh,
 370 se þæm heaðo-rincum hider wísade.

earls. Confident in his might he went on until he stood in the presence of the lord of the Danes; he knew the manners of nobility. Wulfgar spoke to his kindly lord: 'Here are come, travellers from a far country over the courses of the sea, some people of the Geatas; the chiefest among them these sons of battle name Beowulf. They petition that they may exchange words with thee, my prince. Do not thou, Hróðgar, send them a refusal to gladden [them] with thy converse. They, as regards their warlike outfit, seem to vie in dignity with earls; certainly their leader is a doughty chief, he who led the warriors hither.'

³⁵⁷ *unhar*. Thorpe translates 'hairless'! Bugge well points out that in several Low German dialects *un* is used as an intensive prefix; *unweit*, *ungroes*: here the meaning is, 'very hoary.'

³⁵⁸ *Eode*, pf. of *gan*, *gangan*; in O.E. 'yode.' Ib. *for eaxlum*, lit. 'before the shoulders.'

³⁶⁰ *geteoh*, imper. of *geteon*, to appoint, deliver.

³⁶⁷ *glædman*. The reading of the MS. gives a weak and frigid sense. I should correct it without hesitation to *gladian*; see Grein's Dict. *in voce*. Thorkelin has *glædnian*, which does not seem to occur elsewhere.

³⁶⁹ *geæhtlan*. I think this must be the local English word, to 'ettle,' i.e. to rival, vie with.

³⁶⁹ *deah*, pres. of *dugan*, *valere*.

VI.

Begin
 Hróðgar maðelode, helm Scyldinga:
 Ic hine cuðe cniht wesende.
 Wæs his eald fæder Ecgþeo háten,
 þæm tó hám forgeaf Hreðel Geata
 375 ángan dohtor.] Is his eafora nú
 heard her cumen, sóhte holdne wine.
 Þonne sægdon þæt sæ-liðende,
 þa þe gif-sceattas Geátum feredon
 þyder to þance, þæt he ~~xxx~~ ^{twit} tiges
 380 manna mægen-cræft, on his mund-gripe
 heaðo-róf hæbbe. Hine hálíg God,
 for ár-stafum, us onsende,
 tó West-Denum, þæs ic wén hæbbe,
 wið Grendles grýre: ic þæm góðan sceal,

VI.

X n. 2.
 Hroðgar spake, the protector of the Scyldings: 'I knew him when he was a boy. His old father was named Ecgtheow, to whom Hrethel the Geata gave his own daughter to take home [to wife]. His valiant heir is now come hither, he has sought his loyal friend. Formerly it was said by seafaring men, those who bore thither the gift-mones to the Geatas in requital of services, that he, the fearless warrior, had in the grip of his fist the strength of thirty men. Him has the holy God sent to us, the West Danes, for our profit (of this I have an expectation) against the terror of Grendel; I shall offer presents to the good [warrior] for his valiahecy. Hasten thou, bid

³⁷⁴ *Hreðel*. This king of the Geatas was the father of Hygelac as well as of Beowulf's mother; Hygelac therefore was Beowulf's uncle.

³⁷⁸ *gif-sceattas*. This seems to refer to presents which Hroðgar had

sent to the Geatas, probably in return for services rendered to him in war.

³⁷⁹ *þritiges*. *þritig* must here be taken as a substantive; 'une trentaine d'hommes.'

³⁸¹ *hæbbe*, pres. of *habban*.

- 385 for his mōd-þræce, maðmas beoðan.
 Beó þú on ofeste, hāt in-gán,
 seón sibbe-gedriht samod ætgædere.
 Gesaga him eác wordum, þæt hie synt wil-cuman
 Deniga leóðum
- 390 word inne abeáð :
 Eow hét secgan sige-ðrihten mín,
 aldor Eást-Dena, þæt he eower æðelu can,
 and ge him syndon, ofer sæ-wylmas
 heard-hicgende, hider wil-cuman.
- 395 Nú ge móton.gangan in eowrum gúð-geatawum,
 under here-griman, Hróðgar geseón.
 Lætað hilde-bord her onbíðan,
 wudu wæl-sceaftas worda geþinges.
 Arás þá se ríca, ymb hine rinc manig,
 400 þryðlic þegna heáp. Sume þær bidon,
 heaðo-reáf heoldon, swá him se hearda bebeáð.

them come in, and see the band of kinsmen gathered together. Tell them too in [express] words, that they are welcome to the Danish people.' [Wulfgar] reported the word within. 'My victorious lord, prince of the East Danes, has commanded me to say to you that he knows your noble origin, and that your arrival hither, stout hearted as ye are, over the billows of the sea, is welcome to him. Now may ye proceed in your martial array, under your helmets, to see Hroðgar. Let your stout shields here remain, those deadly implements of the weirds of destiny.' Then the chieftain arose, with many a knight around him; a gallant group of thanes. Some remained there and guarded the arms and equipments, as the chief commanded them. They moved on quickly together,

³⁸⁶ *hāt*, imper. of *hátan*, to order.

³⁸⁹ This and the next line are both incomplete, though the MS. exhibits no sign of a *lacuna*. Grein supplies *þa wið duru healle Wulfgar eode*, 'then Wulfgar went towards the door of the hall.'

³⁹⁰ *abeáð*, pf. of *abeoðan*, to announce.

³⁹¹ *hét*, pf. of *hátan*.

³⁹⁵ *geatawum*. So in MS., but it is an

incorrect form; we must read either, *getawum*, from *getawe*, or *geatwum*, from *geatwe*.

³⁹⁸ *wæl-sceaftas*, deadly shafts: *wæl* is carnage, slaughter; a battle-field is called in the Saxon Chronicle, *wæl-stowe*, the place of carnage. *Ib. worda*, the reading of the MS. is difficult to explain; Grein substitutes *wyrða*, from *wyrd*, fate, destiny.

³⁹⁹ *Aras*, pf. of *arisan*, to arise.

Snyredon ætsomne, þ[ær] secg wísode,
 under Heorotes hróf
 heard under helme, þæt he on heoðe gestód.
 405 Beowulf maðelode, on him byrne scán,
 searo-net seówed smiðes orþancum:
 Wes þú, Hróðgár, hál. Ic eom Higeláces
 mæg and mago-þegn: hæbbe ic mæra fela
 ongunnen on geogoðe. Me wearð Grendles þing,
 410 on mínre éðel-tyrf, undyrne cuð:
 secgað sáe-líðend þæt þes sele stande,
 receda sélést, rinca gehwylcum
 ídel and unnýt, siððan æfen-leóht

as the man guided them, (firm with towering helm), under the roof of Heorot; [the courageous one went on], so that he stood on the daïs. Beowulf spoke, (on him his breast-plate glittered, a defensive net-work sewed together by the skill of the smith): 'Hail to thee, Hróðgar! I am Higelac's kinsman and household thane; in my youth I have undertaken many feats of arms. The affair of Grendel became clearly known to me on my native soil: seamen say that this hall, this most noble mansion, stands empty and of no service to any of the knights, after that the evening light is hidden under

⁴⁰² *Snyredon*, pf. of *snyrian* or *snyrgan*, to hasten. A rare word, found also in *Elene* and *Guthlac*.

⁴⁰³ *Heorotes hrof*. Referring to l. 326, I conceive that the sequence of events was as follows: Beowulf and his band came up to Heorot, leaned their shields against the wall, and sat down on a bench outside; presently Wulfgar came out and spake to them; on learning who they were, he went in again, and, after obtaining the king's permission, brought them into Heorot. A half line is wanting, either here or in the next line: Grein supplies '*hygerof eode*.'

⁴⁰⁴ *heoðe*, dat. of *heoðo*. Kemble translates 'daïs'; but in *Satan*, 700, the only other place where the word occurs, it seems to have the general meaning of 'hall,' 'mansion.' Perhaps it is the O.N. *hodd*; in the

Edda (Grimm. 27) we meet with *hodd goða*, dwelling of the gods.

⁴⁰⁷ *Wæs* (so in MS.; corrected by the Edd.) . . . *hal*. Here we have the original of 'wassail,' as in the story of Hengist and Rowena, told by Geoffrey of Monmouth.

⁴¹⁰ *éðel-tyrf*, a beautiful expression; lit. 'the turf of the *éðel*, or native land of the free-born Teutonic free-holder.'

⁴¹² *reced selesta*, MS.; I have adopted Thorpe's correction, *receda selest*, 'best of mansions.' Ib. *rinca*, 'knights.' The reader will find *rinca*, *haleð*, and one or two other words occasionally thus translated. It may be said that 'knight' suggests a very different order of ideas and a later age, and this is of course true; on the other hand, the word is Teutonic; and had not the relation of these *gesiðas* or body-thanes to their

under heofenes hádor beholen weorðeð.

- 415 þá me þæt gelárdon leóde míne,
 þa sélestan, snotere ceorlas,
 þeóden Hróðgár, þæt ic þe sóhte;
 forþan hie mægenes cræft míne cuðon.
 Selfe ofersawon, þá ic of searwum cwom,
 420 fáh from feóndum, þær ic fife geband;
 yðde eótena cyn, and on ýðum slóg
 niceras nihtes; nearo-þearfe dreáh:
 wræc Wedera níð; weán ahsodon;

the vault of heaven. Then my people, the best of them, far-seeing townsmen, counselled me, king Hróðgar, to seek thee out; forasmuch as they were acquainted with my strength and prowess. They themselves had looked on, when I came out of the fighting, blood-stained from the foe, the time that I laid five [or "the sea-monsters"] in bonds, destroyed the Jotun tribe, and on the waves slew the Nixes of the night; endured distress,—avenged the Weders' quarrel,—(they had experienced griefs), and crushed [the foe] terribly. And

lord strongly resembled that of knights to their superiors, we may be sure that the word (knight = *cnicht*, Germ. *knecht*, servant) would not have been adopted as the correlative for Englishmen of 'chevalier.'

⁴¹⁴ *hádor*, an obscure word. Grein, on the strength of a passage in the Cod. Exon., reads *hádor*. Ib. *beholen*, past part. of *behelan*, to hide.

⁴¹⁵ *ceorlas*. See l. 202. The *ceorlas* (Eng. 'churls') were the non-noble freemen among the Geatas, the general population, in short, without whose approval an important expedition would not be undertaken, though the *eorlas* or nobles would have the main share in carrying it out.

⁴¹⁹ of *searwum*, lit. 'from accoutrements.' Perhaps it means 'when I undid my arms.' Grein proposes to read, *on searwum*. Thorpe translates 'from the snares.'

⁴²⁰ *fife*. Grein thinks that the true reading is *fifel*, 'sea-monster,'

see l. 104. But *fife*, five, referring to the Jotuns named in the next line, does not seem to be inadmissible.

⁴²¹ *yðde*, pf. of *yðan*, to lay waste.

⁴²² *niceras*. The Anglo-Saxon *nicor* or *nicer* has equivalents in all the Teutonic languages: Icel. *nykr*, O. H. G. *nichus*, Dan. *nök*, Sw. *näk*, Germ. *nix*. Originally it was a water goblin, which, according to the usual description, was human above and like a fish or serpent below. M. Vigfusson, in his valuable Icelandic Dictionary, suggests a possible connection of the word with the name of the Italic god *Nep-tunus*, whose attributes, before those of the Greek Poseidon were transferred to him, were probably those of a lake or river deity. In later Anglo-Saxon times *nicor* was employed as the translation of *hippopotamus* (see Bugge's article before quoted); in O. H. G. *nichus* was used for 'crocodile.' Grimm, *Deut. Myth.* 456.

- forgrand gránum; and nú wið Grendel sceal,
 425 wið þám aglæcan, âna gehegan
 þing wiþ þyrse. Ic þe nú þá,
 brego beorht-Dena, biddan wille,
 eodor Scyldinga, ânre bêne:
 þæt þú me ne forwyrne, wígendra hleó,
 430 freá-wine folca, nú ic þus feorran com,
 þæt ic móte âna minra eorla gedryht,
 and þes hearda heáp, Heorot fiélsian.
 Hæbbe ic eác geáhsod þæt se æglæca,
 for his wonhydum wæpna ne recceð.
 435 Ic þæt þonne forhigge, (swá me Higelác sie
 mín mon-drihten módes bliðe),
 þæt ic sweord bere oððe síðne scyld,
 geolo-rand tó gúðe; ac ic mid grápe sceal
 fón wið feónde, and ymb feorh sacan,
 440 láð wið láðum: þær gelyfan sceal
 dryhtnes dóme, se þe hine deáð nimeð.

now, against Grendel, against that pest, shall I alone accomplish the exploit, [battling] with the giant. I will now therefore ask of thee, prince of the Bright Danes, ruler of the Scyldings, [this] one boon,—that thou, O shelter of warriors, kind master of nations, refuse me not leave, now that I am come from so far, myself alone with the band of my earls, this hardy company, to cleanse out Heorot. I have understood also that the monster, from [the thickness of] his tawny hide, recks not for weapons. I therefore disdain, (so may Higelac my true lord be gracious in mood towards me) to carry sword, or large yellow shield, into the combat; but with hand-grips will I lay hold on the foe, and fight for life, man to man; then whichever of us death shall take, he must trust to the

⁴²⁴ *forgrand*, pf. of *forgrindan*, to crush. Ib. *gramum*, dat. pl. of *gram*, terrible, used adverbally.

⁴²⁶ *þyrse*, giant; O. N. *þurs*; the word occurs several times in the Edda; the Nornas, or Fates, are called in the *Völuspá*, *þursa meyjar*, giant maidens.

⁴²⁹ *forwyrne*, pres. subj. of *forwyrnan*, to refuse.

⁴³² *and þes*. The *and* has got misplaced; Grein rightly places it before *minra eorla*.

⁴³³ *fón*, to take hold, is the Germ. *fangen*.

⁴⁴⁰ *láð wið láðum*, lit. 'foe against foe.'

⁴⁴¹ *se þe hine* seems to be equivalent to *se hwone*, 'that [man] whom.'

Wén ic þæt he wille, gif he wealdan mót,
 in þæm gúð-sele, Geótena leóde
 etan unforhte, swá he oft dyde
 445 mægen Hreðmanna. Nó þú mínne þearft
 hafelan hýdan, ac he me habban wile
 dreóre fáhne, gif mec deað nimeð;
 byrðeð blódig wæl, byrgean þenceð;
 eteð āngenga unmunlice;
 450 mearcæð mór-hópu; nó þú ymb mínes ne þearft
 líces feorme leng sorgian.
 Onsend Higeláce, gif mec hild nime,
 beadu-scrúda betst, þæt míne breóst wereð,
 hrægla sélest; þæt is Hrædla láf,
 455 Welandes geweorc. Gæð á wyrd swá hió sceal.

judgment of the Lord. I ween that he [Grendel] wishes, if he may prevail, to devour without fear the people of the Geatas in that hall of war, as he has often done to the forces of the Hreðmen. Thou wilt not need to hide my head [i.e. bury me], but he will have me, all besprent with gore, if death shall take me; he will bear away my bleeding corse, he will think to taste [my flesh]; the lonely prowler will devour it ruthlessly; he will mark out my [burial] mound on the moor; thou wilt not need to trouble thyself longer about the consuming of my body. Send to Higelac, if I fall in the fight, that most beautiful coat-armour which guards my breast, that best of tunics;—it is Hrædla's bequest, the work of Weland. Destiny ever happeneth as she must [happen].'

⁴⁴⁵ 'Hrethmen' is a name for the Danes. In the Saxon Chronicle, an. 787 (Laud MS.), mention is made of the three ships of the Northmen which first in that year came from 'Hæreða-land' to the English coast; these same ships are called in the Parker MS. '*scipu Deniscra monna*,' ships of Danish men. In the old name for Jutland,—Hreð-gotaland,—the same element appears.

⁴⁵¹ *feorme*. Rieger, I think, explains this word rightly. Its usual meaning is 'feast,' 'meal'; Ettmüller and others interpret it here

'nourishment'; but Rieger suggests that it means the eating or consuming. If Grendel, after killing Beowulf, left his body untouched, Hroðgar as his host would have to see that it was burnt and all burial rites duly performed; but as, if victorious, Grendel would devour him, Hroðgar need not in that case trouble himself with such considerations.

⁴⁵³ *beadu-scrúda*: lit. 'battle-ahrouds.' The Scotch speak of a 'screed' of clothing.

⁴⁵⁴ *Hrædla, Weland*: see Glossary of Names.

VII.

Ship
 Hrōðgár maðelode, helm Scyldinga :
 Fore fyhtum þú, freónd mín Beowulf,
 and for ár-stafum, usic sóhtest.
 Geslōh þín fæder fæhðe mæste :

- 460 wearð he Heaðoláfe tó hand-bonan
 mid Wylfingum, þá hine gára cyn,
 for here-brógan, habban ne mihte.
 Þanon he gesóhte Súð-Dena folc
 ofer ýða gewealc, Ar-Scyldinga,
 465 þá ic furþum weold folce Deniga,
 and on geogoðe heold ginne rícu,
 hord-burh hæleða. Þá wæs Heregár deád,
 mín yldra mæg unlífigende,
 bearn Healfdenes; se wæs betera þonne ic.

VII.

Hrōðgar spake, the protector of the Scyldings : ' For fighting's sake, my friend Beowulf, and in honour's cause, hast thou sought us out. Thy father fought a memorable fight ; he, with the Wylfings, slew Heatholaf with his own hand, when the race of the Waras would not have him for their army-leader. Thence, across the rolling waves, he sought the people of the South Danes, of the noble Scyldings, at the time when I first bore rule over the Danish nation, and in my youth governed the spacious realm, the treasure city of heroes. At that time Heregar, my elder brother, the son of Healfdene, was dead ; he was a better man than I. Afterwards I

⁴⁵⁷ *fore fyhtum*, MS. Grein corrects *wyhtum*.

⁴⁵⁹ *Geslōh*, pf. of *geslean*.

⁴⁶¹ *gára cyn* is the reading of the MS.; but there can be little doubt that we should read *Wara*, gen. of

Waras: see the Glossary of Names.

⁴⁶² *here-brogan*. It is hard to extract any good meaning from this compound, which means ' army-terror.' I would read *here-brego*, army-chief.

- 470 Siððan þa fæhðe feo þingode;
 sende ic Wylfingum, ofer wæteres hrycg
 ealde maðmas; he me áðas swôr.
 Sorh is me tó secganne, on sefan mínum,
 gumena éngum, hwæt me Grendel hafað
 475 hynðo on Heorote, mid his hete-þancum,
 fær-níða gefremed. Is mín flet-werod,
 wíg-heáp, gewanod; hie wyrd for-sweóp
 on Grendles grýre. God eáðe mæg
 þone dol-sceaðan dæda getwæfan.
 480 Ful oft gebeótedon, beóre druncne,
 ofer ealo-wáge oret-mecgas,
 þæt hie in beór-sele bídan woldon
 Grendles gúðe mid grýrum ecga.
 Þonne wæs þeós medo-heal on morgen-tíd,
 485 driht-sele dreór-fáh, þonne dæg lixte,
 eal benc-þelu blóde bestýmed,

settled that quarrel by presents; I sent old treasures to the Wylfings, across the ridges of the sea-waves; he swore oaths to me. It is sorrowful for me, in the feelings of my heart, to have to say to any man what humiliation and terrible damage Grendel has wrought against me in Heorot, out of his malignant thoughts. My court-followers, that gallant band, are diminished in number; fate has swept them away through the terrible doings of Grendel. [Yet] God may easily turn that proud pest from his doings. Often have boasted the sons of battle, drunken with beer, over their cups of ale, that they would await in the beer-hall with their deadly sharp-edged swords the onset of Grendel. Then, in the morning, when the daylight came, this mead-hall, this lordly chamber, was stained with gore, all the bench-floor drenched in blood, the hall in carnage: I

⁴⁷⁰ *feo pingode*. See l. 156.

⁴⁷² *ealde*, lit. 'old,' seems here, as is sometimes the case with the Lat. *antiquus*, to have the imported meaning of 'precious.' Ib. *swôr*, pf. of *suerian*.

⁴⁷⁷ *for-sweop*, pf. of *for-swāpan*, to sweep away.

⁴⁷⁹ *dol-sceaðan*; lit. 'dull or doltish scather.' Ib. *dæda*, gen. of *separation*,

governed by *getwæfan*.

⁴⁸⁰ *gebeotedon*, pf. of *gebeotan*, to boast.

⁴⁸⁴ *þeos*, nom. sg. f. of *þes*, *þeos*, *þis*, 'this.'

⁴⁸⁶ *bestýmed*, part. of *bestýman* or *bestēman*, to drench, bedew; in which we have the root *steam*, which is pure Anglo-Saxon.

heall heoru-dreóre : áhte ic holdra þý læs,
 deorre duguðe, þe þá deað fornám.
 Site nú tó symle and on sál meodo
 490 sige-hreð secgum, swá þín sefa hwette.
 þá wæs Geát-mæcgum geador ætsoinne
 on beór-sele benc gerýmed ;
 þær swið-ferhþe sittan eódon
 þryðum dealle. þegn nýtte beheold,
 495 se þe on handa bær hroden ealo-wæge,
 scencte scír-wered. Scôp hwílum sang
 hádor on Heorote: þær wæs hæleða dream,
 duguð unlytel, Dena and Wedera.

possessed so much the fewer vassals, of my beloved nobility, whom death had reft away. Sit now at the meal, and unbind with mead thy victorious soul among my men, as thy heart may incite.' Then was a bench cleared for the sons of the Geatas, [to sit] close together in the beer-hall; there the stout-hearted ones went and sat, exulting clamorously. A thane attended to their wants, who carried in his hands a chased ale-flagon, and poured the pure bright liquor. A Scôp between-whiles sang with clear voice in Heorot; there was the joy of warriors, a great gathering of noble knights, both Danes and Weders.

⁴⁸⁷ *heoru-dreore*, lit. 'sword-gore.' Can there be any connection between *heoru* and the Greek *ἀορ*? *áhte*, pf. of *ágan*, to own. *þy*, abl. sg. of *se*, the def. article; = *eo*, by so much, or, on that account.

⁴⁸⁹ *meodo*, abl. of *medu*, *meodu*, mead.

⁴⁹² *gerýmed*, part. of *geryman*, to make roomy.

⁴⁹⁴ *nýtte beheold*, lit. 'took charge of the need'; see l. 3118.

⁴⁹⁵ *hroden*, part. of *hreodan*, to

adorn; (Engl. 'wreath'?). The particular ornament meant is probably the raised beading, which winds gracefully round so many Anglo-Saxon drinking vessels, whether of glass or earthenware.

⁴⁹⁶ *scencte*, pf. of *scencean*, to pour; Germ. *schenken*. *scír*; O. E. *sheer*; the drink was pure and undiluted; πολλὸν δ' ἐκ κεράμων μέθυ πίνετο, (Il. ix. 485).

⁴⁹⁶ *hador*, clear-voiced; like Homer's λιγὴς Πυλίων ἀγορητής.

VIII.

Hunferð maðelode, Ecgláfes bearn,
 500 þe æt fótum sæt freán Scyldinga;
 onband beadu-rúne. Wæs him Beowulfes sið,
 módgas mere-faran, micel æþunca;
 forþon þe he ne uðe þæt ænig oðer man
 æfre mæraða þón má middangeardes
 505 gehedde under heofenum þonne he sylfa:
 Eart þú se Beowulf se þe wið Breca wunne
 on sídne sæ, ymb sund-flíte,
 þær git for wlence wada cunnedon,
 and for dol-gilpe on deóp wæter
 510 aldrum néðdon? Ne inc ænig mon,
 ne leóf ne láð, beleán mihte
 sorhfulne sið. Þá git on sund reón,
 þær git eagor-streám earmum þéhton,

VIII.

Hunferth spake, the son of Ecglaf, who sat at the feet of the master of the Scyldings; he unbound the secret counsel of his malice. The expedition of Beowulf, the valiant mariner, was to him a great cause of offence; for that he allowed not that any other man on the earth should ever appropriate more deeds of fame under heaven than he himself. 'Art thou that Beowulf who strove against Breca in a swimming-match on the broad sea? where ye two for emulation explored the waves, and for foolish boasting ventured your lives in the deep water. Nor could any man, either friend or foe, warn you off from your perilous adventure. Then ye two rowed on the sea, where with your arms [outspread] ye covered the ocean-

⁵⁰¹ *beadu-rune*; lit. 'war-secrets'; the meaning seems to be what I have endeavoured to convey above.

⁵⁰⁶ *wunne*, pf. of *winnan*, to strive, labour.


⁵⁰⁷ *sund-flíte*, lit. a 'channel cut.'

⁵⁰⁸ *wlence*, dat. of *wlenco*, pride.

⁵¹⁰ *neðdon*, pf. of *neðan*, *niti*.

⁵¹² *sorhfulne*, lit. 'sorrowful' *reón*, pf. of *rowan*; *brachiis remigabatis*.

⁵¹³ *eagor* or *égor*, or *ég*, means water, the sea. *þehton*, pf. of *þeccan*, to 'thatch,' to cover.

- mæton mere-stráeta, mundum brugdon,
 515 glidon ofer gársecg; geofon ýðum weol,
 wintrys wylm. Git on wæteres æht
 secfon niht swuncon: he þe æt sunde oferflát
 hæfde mære mægen. Þá hine on morgen-tíd
 on Heaðo-ræmas holm up ætbær;
 520 þonon he gesóhte swæsne 
 leóf his leódum, lond Brondinga,
 freoðo-burh fægere, þær he folc áhte,
 burh and beágas. Beót eal wið þe
 sunu Beanstánes sóðe gelæste.
 525 Donne wéne ic tó þe wyrsan þingea,
 þeáh þú heaðo-ræsa gehwær dohte,
 grimre gúðe, gif þú Grendles dearest
 niht-longne fyrst neán bídan.

stream, measured the sea-ways, churned up [the water] with your hands, glided over the deep; the sea was tossing with waves, the icy wintry sea. Ye two toiled for seven nights in the watery realm; he overcame thee in the match, he had more strength. Then, at dawn of morn, the sea cast him up on [the coast of] the Heathoreamas; thence he, dear in the sight of his people, sought his loved native soil, the land of the Brondings, the fair safe burgh, where he was the owner of folk, burgh, and precious jewels. The son of Beanstan truly performed all his boast, as against thee. Therefore I expect worse things to [befall] thee, (though thou hast everywhere been valiant in the shocks of battle, in terrible war), if thou darrest to remain near Grendel for the space of an entire night.'

⁵¹⁴ *mæton, brugdon*, pfs. of *metan*, to measure, *bregdan*, to shake or brandish.

⁵¹⁵ *weol*, pf. of *weallan*.

⁵¹⁶ *wintrys wylm*; so in MS.; Grein reads *wintres is-wylm*, Thorpe, *wintres wylme*.

⁵¹⁷ *swuncon*, pf. of *swincan*, to 'swink,' or toil. Ib. *æt sunde oferflát*; compare the expression *ymb sund-flite*, l. 507; *oferflát*, pf. of *oferflitan*, to out-do.

⁵¹⁸ *Heaðo-ræmis*, MS.

⁵¹⁹ *æt-bær*, pf. of *æt-beran*.

⁵²⁰ The name of the Runic letter in this line is 'eðel,' the native land.

⁵²² *freoðo-burh*, lit. 'a peace-burgh.'

⁵²³ *beagas*; properly, things that are bowed; hence rings, collars, and the like; whence it gets the general meaning of jewels or precious things.

⁵²⁴ *Bean-stanes*. It is difficult to explain *Bean*; Bugge suspects that we should read '*Beah-stanes*.'

⁵²⁵ *þingea*. Grein reads *geþingea*, Thorpe *þinga*, gen. pl. of *þing*; this seems the simplest.

⁵²⁶ *dohte*, pf. of *dugan*.

⁵²⁸ *niht-longne fyrst*; lit. 'a night-long period.' Germ. *frist*.

Beowulf maðelode, bearn Ecgþeowes:

- 530 Hwæt þú worn fela, wine mín Hunferð,
beóre druncen, ymb Breca spræce,
sægdest from his siðe! Sóð ic talige,
þæt ic mere-strengo máran áhte,
earfeðo on ýðum, þonne énig oðer man.
- 535 Wit þæt gecwædon, cniht wesende,
and gebeótedon (wáron begen þá git
on geogoð-feore,) þæt wit on gársecg út
aldrum néðdon, and þæt geæfndon swá.
Hæfdon swurd nacod, þá wit on sund reón,
540 heard on handa: wit unc wið hrón-fixas
wérian þóhton. Nó he wiht fram me
flód-ýðum feor fleótan meahte,
hraðor on holme; nó ic fram him wolde.

Beowulf spake, the son of Ecgtheow: 'What a number of things, Hunferth my friend, hast thou, drunk with beer, spoken about Breca, [and] said concerning his adventure! The truth I tell, that I possessed more sea-endurance, [more] strength among the waves, than any other man. We two talked of the thing, when we were boys, and uttered vaunts, (we were both then still in the early prime of life), that we, out at sea, would stake our lives, and that we even so performed. We had our naked swords when we swam on the deep, hard in our hands; we thought to guard ourselves [therewith] against the whale-fishes. He was in no wise able to float far away from me on the rolling brine, [swimming] more

⁵³¹ *spræce*. By a singular licence, the pf. sub. *spræce* and the pf. ind. *sægdest* are combined in one construction.

⁵³⁴ *earfeðo*, the reading of the MS. means 'difficulty.' But I have no doubt that Bugge is right in suggesting *eafæðo*, power; see l. 1717.

⁵³⁷ *on geogoð-feore*, lit. 'in youth-life.'

⁵³⁸ *aldrum néðdon*; see l. 510.

⁵⁴⁰ *wit, unc*; dual nom. and acc. of *ic*. Ib. *hrón-fixas*. *hrón*, or *hran*, as it occurs in Anglo-Saxon poetry, means a whale or some other huge

fish. But it is impossible not to connect it with the Icelandic *Rán*, the name of a sea-goddess, wife of the sea-god Oegir, whose nine daughters were called *Ránar* or *Oegis dætr*. A drowning man was said *fara til Ránar*, to go to *Rán*; when drowned, he was said, *sitja at Ránar*, to sit with *Rán*. See Grimm, *Deut. Myth.*, 288. The meaning of the word is 'rapine.'

⁵⁴¹ *þóhton*, pf. of *þencan*, to think.

⁵⁴² *meahte—wolde*; Breca *could* not get away from Beowulf, but Beowulf *would* not part from Breca.

- þá wit ætsomne on sáe wæron
 545 fif nihta fyrst, oððæt unc flód todráf;
 wado weallende, wedera cealdost,
 nipende niht, and norðan wind,
 heaðo-grim andhwearf. Hreó wæron ýða;
 wæs mere-fixa mód onhréred.
 550 þær me wið láðum lic-syrce mín,
 heard hand-locen, helpe gefremede;
 beado-hrægl broden on breóstum læg
 golde gegyrwed. Me tó grunde teáh
 fáh feónd-scaða, fæste hæfde
 555 grim on grápe; hwæðre me gýfeðe wearð,
 þæt ic aglæcan orde geræhte,
 hilde-bille. Heaðo-ræs fornam
 mihtig mere-deór þurh míne hand.

quickly through the sea; nor would I [part] from him. Then we two were out at sea together for the space of five nights, until the [rising] surge drove us asunder;—the rolling waters, the coldest weather, darksome night, and the north wind, pitilessly beat against us. Rough were the waves; the mood of the sea-monsters was irritated. There, my shirt of mail, hard, hand-riveted, brought me help against my foes; my plaited war-tunic, adorned with gold, lay on my breast. A deadly foe, many-hued, drew me to the bottom; held me fast in its grip; nevertheless it was given to me, that with my point I stabbed the monster, with my good sword. The shock of battle crushed the mighty sea-beast, through my hand.

⁵⁴⁵ *todraf*, pf. of *to-drifan*.

⁵⁵⁰ *lic-syrce*, lit. 'body-shirt.'

⁵⁵² *hrægl*. The word 'rail,' for dress, lingered down to the time of Addison; it occurs in the 'Spectator.' Ib. *broden*, part. of *bredan*, to plait or braid.

⁵⁵³ *gegyrwed*, part. of *gyrwan*, to deck; whence our English 'gear.' Ib. *teah*, pf. of *teon*, to draw, Germ. *ziehen*.

⁵⁵⁶ *geræhte*, pf. of *ge-ræcan*, to reach.

⁵⁵⁷ *hilde-bille*, lit. 'with war-bill.'

IX.

Swá mec gelóme láð-geteónan
 560 þreátedon þearle : ic him þénode
 deóran sweorde, swá hit gedéfe wæs.
 Næs hie þære fylle gefeán hæfdon,
 mán-fordædlan, þæt hie me þêgon,
 symbel ymbsæton sâ-grunde neáh :
 565 ac on mergenne, mecum wunde,
 be ýð-láfe uppe lægon,
 sweotum áswefede ; þæt syððan ná
 ymb brontne ford brim-líðende
 láde ne letton. Leoht eástan com,
 570 beorht beácen Godes ; brimu swaþredon,
 þæt ic sâ-næssas geseón mihte,
 windige weallas. Wyrð oft nereð

IX.

'Thus perpetually did these authors of mischief press roughly upon me ; I laid upon them with my good sword, as meet it was. By no means had they,—these wicked destroyers,—joy of their feast, (in that they took me, and set out a dinner near the sea-bottom) ; but in the morning, wounded by the sword, they lay along the shingle, out of water, dead in crowds ; so that never afterwards, in deep channel, did they stop the course of seafaring men. Light dawned from the east, God's bright beacon ; the waves became calm, so that I could descry the sea-headlands, [those] wind-lashed walls. Fate often saveth an intrepid earl, when his courage is of

⁵⁶⁰ *preatedon*, pf. of *preatian*, in-stare, from *preat*, a band. Ib. *penode*, pf. of *pegnian* or *penian*, to serve ; as we might say, 'I served them out.'

⁵⁶² *Næs*, by no means.

⁵⁶³ *þêgon*, pf. of *þiegan*, sumere.

⁵⁶⁵ *mecum* ; the *mece* was properly a short sword or dagger.

⁵⁶⁶ *ýð-láfe* ; lit. 'the leavings of the waves.'

⁵⁶⁷ *aswefede*, lit. 'laid to sleep,' i.e. dead ; *κοιμηθεῖρες*.

⁵⁶⁸ *brontne*, acc. of *bront*, *brant* ; like the Lat. *altus*, it may mean either 'deep,' or 'tall' ; see l. 238.

⁵⁷⁰ *swaþredon*. See l. 2702.

⁵⁷² *windige weallas*. Surely there is true poetic beauty in this vivid picture of Beowulf's unhopèd-for escape from the dangers of the deep.

unfægne eorl, þonne his ellen deáh.
 Hwæðere me gesælde þæt ic mid sweorde ofslôh
 575 niceras nigene. Nô ic on niht gefrægn,
 under heofenes hwealf, heardran feohtan,
 ne on ég-streámum earmran mannan ;
 hwæðere ic fára feng feore gedigde,
 siðes wérig. Þá mec sáe ôðbær,
 580 flód æfter faroðe, on Finna land,
 wadu weallende. Nô ic wiht fram þe
 swylcra searu-níða secgan hýrde,
 billa brógan ; Breca næfre git,
 æt heaðo-láce, ne gehwæðer incer
 585 swá deórlíce dæd gefremede
 fágum sweordum, (nô ic þæs gylpe),
 þeáh þú þinum broðrum tó banan wurde,
 heafod-mægum. Þæs þú in helle scealt
 werhðo dreógan, þeáh þín wit duge.

true metal. Yet it happened to me, that I should slay with my sword nine Nixes. Never have I heard of a more desperate nightly struggle under the arch of heaven, nor of a man more sore beset among the sea-streams ; nevertheless I escaped with my life from the clutch of my enemies, [though] wearied out with my adventure. Then the sea cast me up, the flood-tide along the shore, the tossing waters, on the land of the Finns. I have never heard tell concerning thee of such close conflicts, [or] of the terror of thy sword ; Breca never yet, no, nor either of you, performed any exploit so valiantly at the game of war with many-hued swords, (I boast not on this account), though thou wast the destroyer of thy own brothers, the chief men of thy kin. Of that must thou dree the penalty in

⁵⁷⁴ *Hwæðere*, 'yet'; as much as to say, though Fate had the chief share in my preservation, yet my own hand also contributed to it.

⁵⁷⁷ *earmran mannan*, lit. 'a poorer man'; Germ. *arm*.

⁵⁷⁸ *fara feng*. A phrase closely resembling this is found in 'Guðlac,' l. 407, *heafde feonda feng feore gedýged*.

⁵⁸⁰ *Finna land*. See the Glossary of Names.

⁵⁸¹ *wudu*, MS; *wadu*, Grundtv., Th.

⁵⁸³ *brogan*, gen. of *broga*, terror.

⁵⁸⁴ *incer*, of you two ; gen. dual of *pu*.

⁵⁸⁶ Grein inserts *fela* before *gylpe*, to preserve the alliteration.

⁵⁸⁹ *duge*, pres. subj. of *dugan*.

- 590 Secge ic þe tó sóðe, sunu Ecgláfes,
 þæt næfre Grendel swá fela grýra gefremede,
 atol æglæca, ealdre þinum,
 hynðo on Heorote, gif þín hige wære,
 sefa swá searo-grim, swá þú self talast.
- 595 Ac he hafað onfunden, þæt he þa fáhðe ne þearf,
 atole ecg-þræce eower leóde,
 swiðe onsittan, Sige-Scyldinga ;
 nymeð nýd-báde, nánegum árað
 leóde Deniga, ac he lust wígeð,
- 600 swefeð ond scendeð, sæcce ne wéneð
 tó Gár-Denum. { Ac him Geáta sceal
 eafod and ellen, ungeara nú
 gúðe gebeóðan. ' Gæð eft se þe mót
 to medo módig, siððan morgen-leóht,
- 605 ofer ylða bearn, oðres dógores,
 sunne swegl-wered súðan scíneð.

hell, although thy wit be keen ! I tell thee for a truth, son of Ecglaf, that never had Grendel, that fell pest, wrought such terrible scathe to thy lord, [such] discomfiture in Heorot, if thy mind and heart were so grimly eager for battle, as thou thyself reckonest. But he hath found that he need not set great store by the fighting-power, the fell sturdiness in battle, of your people, the victorious Scyldings ; he taketh a forced pledge, he spareth no one of the people of the Danes, but he warreth at his pleasure, he sleepeth and [then] ravageth ; he looketh not for resistance from the Spear-Danes. But I, a Geat, shall shortly now exhibit to him power and strength in war. Let him who may go afterwards cheerfully to the mead-drinking, as soon as the morning light of the coming day, the sun, heaven's guardian, shall shine from the south over the children of men.'

⁵⁹⁴ *talast*, pres. of *talian*, to count ; Germ. *Zahlen*.

⁵⁹⁷ The prefix *sige*, victorious, must surely be used ironically.

⁶⁰⁰ *scendeð*, from *scendan*, to hurt or damage ; Germ. *schänden* ; O. E. 'shent.' Ib. *sæcce ne weneþ*, lit. 'expecteth not contention.'

⁶⁰² *ungeara*, 'not of yore,' is used

as an equivalent to 'shortly.'

⁶⁰⁵ *oðres dogores*. I agree with Grein that here and in l. 219 this should be understood of 'thenext day' ; Thorpe translates 'the second day.'

⁶⁰⁶ It is difficult to make anything of *swegl-wered*, the reading of the MS. Thorpe well suggests *swegl-weard*, which occurs in 'Judith.'

þá wæs on salum since brytta,
 gamol-feax and gúð-róf. Geóce gelyfde
 brego beorht-Dena : gehýrde on Beowulfe
 610 folces hyrde fæstrædne gepóht.
 Þær wæs hæleða hleahtor, hlyn swynsode,
 word wæron wynsume. Eóde Wealhþeów forð,
 cwén Hróðgáres ; cynna gemyndig,
 grétte gold-hroden guman on healle,
 615 and þá freólic wif ful gesealde
 árest East-Dena éðel-wearde ;
 bæd hine blýðne æt þære beór-þege,
 leódum leófne. He on lust[e] geþeáh
 symbel and sele-ful, sige-róf kyning.
 620 Ymb-eóde þá ides Helminga
 duguðe and geogoðe ; dæl æghwylcne,

Then was the dispenser of treasure, hoary-haired and confident
 in his powers, happy and joyous. The prince of the Bright-Danes
 trusted in the [offered] help ; the shepherd of his people relied with
 steadfast faith on Beowulf. Then rose the laughter of knights ;
 music resounded ; the talk was joyous. Waltheow, Hrothgar's
 queen, came forth ; mindful of the ties of kindred, the golden-
 wreath'd lady greeted the men in the hall ; and then, a joyful
 woman, she handed a cup first to the land-warden of the East
 Danes ; pledged him, blithe of heart and dear to his people, at that
 beer-drinking. He partook cheerily of the feast and the hall-cup,
 that exultant king. Then the lady of the Helmings passed round
 among knights and esquires ; [to each] she gave his several share,

⁶⁰⁷ *salum*. We should read *sælum*, from *sæl*, prosperity.

⁶⁰⁸ *gamol-feax* ; lit. 'old-haired' ; *gamol*, old, Dan. *gamle*, *feax*, hair, as in 'Fairfax.'

⁶¹² *Wealhtheow*. In later times we find this name softened to *Waltheof*, and applied to men, which, as it means 'ruler of slaves,' it might do with as much propriety as to women. Hrothgar's queen belonged to the family of the Helmings, the royal house mentioned in the 'Traveller's Song,' l. 20,

as reigning among the Wulfings : *Helm* [*weold*] *Wulfingum*. The seat of the Wulfings, (who, as we have seen, were the allies of *Ecgtheow*, prince of the Wæg-Mundings, Beowulf's father,) appears from l. 471 to have been in Sweden, probably near Gotland.

⁶¹³ *cynna gemyndig*, lit. 'mindful of kindreds,' i.e., both of her own and Hrothgar's relations.

⁶¹⁷ Thorpe supplies *beon* after *blýðne*, but it is not necessary.

- sinc-fato sealde, oððæt sæl álamp,
 þæt hió Beowulfe, beág-hroden cwén,
 móde gepungen, medo-ful ætbær.
- 625 Grétte Geáta leód, Gode þancode
 wísfæst wordum, þæs þe hire se willa gelamp,
 þæt heó on ánigne eorl gelyfde,
 fyrena frófre. He þæt ful geþeáh
 wæl-reow wíga, æt Wealhþeówe,
 630 and þá gyddode, gúðe gefýsed.
 Beowulf maðelode, bearn Ecgþeówes:
 Ic þæt hogode, þá ic on holm gestáh,
 sæ-bát gesæt, mid mínra secga gedriht,
 þæt ic ánunga eowra leóða
 635 willan geworhte, oððe on wæl crunge,
 feónd-grápum fæst. Ic gefremman sceal
 eorlic ellen, oððe ende-dæg,
 on þisse meodu-healle, mínne gebídan. }
 þám wífe þa word wel lícodon,

a costly cup; until it happily befel that she, the neck-laced queen, gentle in manners and mind, bare the mead-cup to Beowulf. She greeted the lord of the Geatas, and thanked God, discreet in her words, because that the desire of her heart had happened to her, [the desire] that she might find any earl to trust to for relief from troubles. He, that fierce and fell warrior, took the cup from Walthew, and then, being ready and eager for battle, he made a speech. Beowulf spake, the son of Ecgtheow: 'This is what I thought on, when I embarked on the deep, and trod my sea-boat's deck with the band of my men, that I would [either] wholly accomplish the desire of your people, or fall a bleeding corse, held fast in the grip of the foe. I shall nobly do a deed of prowess, or await my closing day [of life] in this mead-hall.' These words,

⁶²³ *beag-hroden*. Anything which, as worn, was circular or oval in appearance,—a necklace or bracelet, therefore,—came under the general name of *beag*.

⁶²⁹ *wæl-reow*, lit. 'fierce at carnage.'

⁶³² *hogode*, pf. of *hycgan*, 'to think, meditate.' Ib. *gestáh*, pf. of *ge-stigan*, to

climb up, mount.

⁶³⁴ *ánunga*, an adverb: 'fully.'

⁶³⁵ *crunge*, pf. subj. of *cringan*, to fall, stoop down; hence our 'cringe.'

⁶³⁹ *licodon*, pf. of *lician*, to please; cf. the passage in the Prayer-book version of the Psalms, 'They shall be fat and well-liking.'

- 640 gilp-cwide Geátes. Eóde gold-hroden,
 freólicu folc-cwén, tó hire freán sittan.
 Þá was eft swá ár, inne on healle,
 þryð-word sprecen, þeód on sáelum,
 sige-folca swég, oððæt semninga
 645 sunu Healfdenes sécean wolde
 æfen-reste. Wiste þám alhlácan
 tó þám heáh-sele hilde gepinged

 siððan híc sunnan leóht geseón meah-ton,
 oððe nipende niht ofer ealle,
 650 scadu-helm gesceapa, scríðan cwoman,
 wan under wolcnum. Werod eall arás;
 gréttre þá guma oðerne,
 Hróðgár Beowulf, and him héal abeád,
 wín-ærnes geweald, and þæt word acwæð:

the vaunting sayings of the Geat, were well-pleasing to the lady. She, golden-wreathed, the happy queen of her people, went to her lord to sit [beside him]. Then, after as before, in the hall within great words were spoken, the company [caroused] joyously, the noise of invincible peoples [was heard], until that suddenly the son of Healfdene resolved to seek his evening rest. He knew that conflict was determined for that monster in the high hall after that they could see the light of the sun, until dusky night, the shadowing helmet of [all] creatures, lowering beneath the clouds, came gliding over all. All the company arose; then the one man greeted the other,—Hrothgar Beowulf,—and bade him hail; [committed to him] the charge of the wine-hall, and spake this word: ‘Never

⁶⁴⁷ The MS. has no sign of anything being lost, but it seems clear that a line or more has dropped out after *gepinged*, to this effect (as Grein says), ‘They could only inhabit Heorot by day.’ Thorpe inserts *ne* before *meah-ton*; this would make sense with the clause preceding, at the cost of making that which follows unintelligible.

⁶⁵⁰ *scadu-helm gesceapa*, lit. ‘sha-

dow-helm of creatures’: a fine expression. Ib. *cwoman*. Thorpe corrects *cwome*, which is apparently right.

⁶⁵² *grette*. A word is wanting; we may read *grette þa georne*.

⁶⁵³ *abeád*, pf. of *abeodan*, to declare.

⁶⁵⁴ *wín-ærnes geweald*; here we have the elements of the name Arnold, which is *ærn-weald*, house-guard.

⁶⁵⁵ *men*, dat. sg. of *mann*.

655 Næfre ic ánegum men ár alýfde,
 siððan ic hond and rond hebban mihte,
 þryð-ærn Dena, buton þe nú þá.
 Hafa nú and geheald húsa sélest ;
 gemyne mærdō, mægen-ellen cyð,
 660 waca wið wráðum. Ne bið þe wilna gád,
 gif þú þæt ellen-weorc aldre gedígest.

X.

þá him Hrōðgár gewât mid his hæleða gedryht,
 eódur Scyldinga, út of healle :
 wolde wíg-fruma Wealhþeów sécan,
 665 cwén tó gebeddan. Hæfde kyninga wuldor
 Grendle tó-geanes, swá guman gefrungon,
 sele-weard aseted : sunder-nýtte beheold
 ymb aldor Dena, eóton-weard abeád.
 Huru Geáta leód georne trúwode

before have I entrusted to any man, since I could raise my hand and shield, the princely house of the Danes, but to thee now as I have done. Have thou and hold this best of houses ; bethink thee of thy glorious deeds, show thy vigorous strength, be wakeful against the foes. Nor shall thy desires lack satisfaction, if thou escapest alive from that great adventure.'

X.

Then Hrothgar with the company of his knights, the sovereign of the Scyldings, went forth from the hall ; the warrior chief would seek Waltheow the queen as the companion of his couch. This glory of kings had posted a hall-warden (so men have learned by report) to be on the watch against Grendel ; he discharged a special service round the prince of the Danes ; he undertook the guard against the giants. Surely the chief of the Geatas freely

⁶⁵⁹ *gemyne*—*cyð*, imperatives of *gemunan* and *cyðan*.

⁶⁶⁰ *Ne bið þe*, lit. 'nor shall there be to thee lack of desires.'

⁶⁶² *him*, i.e., Beowulf ; the ethic dative.

⁶⁶⁵ *gebedda* exactly answers to the Homeric *ἄκους*. Ib. *kyning*, MS. : we should clearly read *kyninga*.

⁶⁶⁶ *gefrungon*, a collateral form of *gefrugnon*, as if from *gefringan*.

⁶⁶⁸ *abead*, lit. 'announced.'

670 mōdgan mægnes, metodes hylðo.

þá he him ofdyde ísærn-byrnna,
helm of hafelan, sealde his hyrsted sweord,
írena cyst, ombiht-þegne,
and gehealdan hét hilde-geátwe.

675 Gespræc þá se góða gylp-worda sum,
Beowulf Geáta, ær he on bed stíge:
Nó ic me an here-wæsmum hnágran talige,
gúð-geweorca, þonne Grendel hine;
forþan ic hine sweorde swebban nelle,

680 aldre beneótan, þeah ic eal mæge.
Nát he þara goda, þæt he me ongean sleá,
rand geheáwe, þeah þe he róf síe
nið-geweorca: ac wit on niht sculon,
secge ofersittan, gif he gesécean deað

685 wíg ofer wæpen; and siððan wítig God,

trusted in his courage and strength, [and] in the Creator's favour. Then doffed he his iron coat of mail, [and took] the helmet off his head; his well appointed sword, forged of the best iron, he gave to an attendant thane, and bade him take charge of his fighting gear. Then the good [knight], Beowulf the Great, uttered some vaunting words, ere he climbed up on his bed; 'I do not reckon myself poorer in the martial abundance of my battle-works than yon Grendel; therefore I will not kill him, and deprive him of life, with the sword, though I am fully able to do so. He knows not [the use] of those good [arms], so that he should strike at me [or] hew my shield, though he be confident in his baleful works; but we two will, in our nocturnal fight, dispense with swords, if he dare provoke the contest without weapons, and afterwards the all-knowing God,

672 *hyrsted* = the Germ. *gerüstet*.

673 *irena cyst*, lit. 'the choice of irons.'

677 *here-wæsmum*; so in MS.; and ἀπαξ λεγόμενον. Grein makes it the dat. of *here-wæsmu*, and translates *vis bellica*, connecting it with the O.H.G. *wahsamo*, increase. The other editors read *here-wæstmum*, from *wæstm*, fruit, increase, growth. *hnágran*, comp. of *hnág*, mean.

678 *nelle* = *ne wille*.

680 *eal mæge*, MS. Thorpe reads *eaðe*. Bugge well shows that *peah eal* corresponds to the later English 'although,' and quotes from Peter Langtoft, '*paþ alle* Edgar þe gate.'

681 *Nat* = *Ne wat*, knows not. *Ib. þara goda*. Thorpe corrects *þære guðe*.

684 *secge ofersittan*. *gladio supersedere*. Thorpe unnecessarily corrects *sæcce*.

on swá hwæðere hond hálig dryhten
 mærdō dēme, swá him gemet þince.
 Hylde hine þá heaðo-deór; hleor bolster onfeng,
 eorles andwlitan; and hine ymb monig
 690 snellic sǣc-rinc sele-reste gebeáh.
 Nǣnig heora þóhte þæt he þanon scolde
 eft eard-lufan æfre gesécean,
 folc oððe freó-burh, þær he aféded wæs;
 ac hie hæfdon gefrunen þæt hie ær tó fela micles,
 695 in þám wín-sele, wæl-deað fornam,
 Deniga leóde. Ac him dryhten forgeaf
 wig-spéda gewiófu, Wedera leódum
 frófor and fultum, þæt hie feónd heora,
 þurh ánes cræft, ealle ofercomon,
 700 selfes mihtum. † Sóð is gecyðed,
 þæt mihtig God manna-cynnes
 weold wide-ferhð. Com on wanre niht

the holy Lord, will, on whichever side it may be, adjudge glory as to Him may seem meet.' Then the brave man laid himself down; the bolster supported his cheek, the face of the earl; and round him many a bold seaman bowed him to repose. Not one of them thought that he would ever again betake himself thence to the home he loved, the folk or free borough where he was bred; for they had heard that before, in that wine-hall, a bloody death had overtaken by far too many of the people of the Danes. But the Lord granted to them the gifts of success in battle, comfort and help to the people of the Weders, so that they should all overcome their enemy through the strength of one, by his single might. The truth is declared, that the mighty God through all time has ruled mankind. The night-walker came prowling in the gloom of night; the men-

⁶⁸⁸ *Hylde*, pf. of *hyldan*, to bend.
 Ib. *onfeng*, pf. of *onfon*.

⁶⁸⁹ *andwlitan*, countenance: the
 Germ. *Anlitze*.

⁶⁹⁰ *snellic*, quick, lively: Germ.
schnell. Ib. *gebeah*, pf. of *gebegan*.

⁶⁹³ *aféded*, part. of *afedan*, to nourish; lit. 'feed.'

⁶⁹⁴ *þæt hie*. The *hie* is superfluous; therefore Grein reads *þætte*, that.

⁷⁰² *wide-ferhð*, lit. See *Cynwulfa Crist*, 163.

⁷⁰³ *sceotend*, the shooters or archers; that is, the other Geatas who were in attendance on Beowulf.

scriðan sceadu-genga; sceótend swáefon,
 þa þæt horn-reced healdan scoldon,
 705 ealle buton ánum. Þæt wæs yldum cuð,
 þæt hie ne móste, þa metod nolde,
 se syn-scaða under sceadu bregdan;
 ac he wæccende, wráðum on andan,
 bád bolgen-mód beadwe geþinges.

Bayne

XI.

710 þá com of móre, under mist-hleoðum,
 Grendel gongan; Godes yrre bær.
 Mynte se mán-scaða manna-cynnes
 sumne besyrwan in sele þám heán:
 wôð under wolenum, tó þæs þe he wín-reced,
 715 gold-sele gumena, gearwost wisse,
 fættum fāhne. Ne wæs þæt forma sið
 þæt he Hróðgáres hām gesóhte.

at-arms slept, whose duty it was to guard the battlemented hall,—all, save one. That was known to men, that the wicked plague might not, since the Creator willed it not so, overwhelm them beneath the shades; but he watching for the creature, wrathful and rancorous, awaited with boiling courage the issue of battle.

XI.

Then from the moor, under the misty slopes, came Grendel prowling; he bore God's anger. The wicked mischief-worker thought to circumvent some man or other in that high hall: he went on beneath the clouds, till he was easily aware of the wine-house, the gold-hall of men, variously adorned with [gold] plates. Nor was that the first time that he had sought Hroðgar's dwelling.

⁷⁰⁷ *bregðan*, lit. 'to shake': see l. 514; here it means 'to send violently.'

⁷⁰⁸ *ac he*, i.e., Beowulf. *Ib. wráðum on andan*, lit. 'for him wrathful in rancour.'

⁷⁰⁹ *bád*, pf. of *bidan*.

⁷¹⁰ *hleoðum*, from *hleoð* or *hlið*.

Gr. κλιτός.

⁷¹¹ *Godes yrre*. It is not very

clear whether the poet means that it was as the object, or the minister, that Grendel 'bore God's anger.'

⁷¹³ *sumne*, lit. 'some one of mankind.'

⁷¹⁴ *wôð*; a collateral form of *eôðe*, went.

⁷¹⁵ *gearwost wisse*, lit. 'most readily knew.'

- Næfre he on aldor-dagum, ær ne siððan,
 heardran hæle, heal-þegnas fand.
 720 Com þa to recede rinc siððan,
 dreánum bedæled; duru sóna onarn
 fyr-bendum fæst, syððan he hire folmum *æt-hran*
 Onbræd þá bealo-hydig, þá he abolgen wæs,
 recedes múðan. Raðe æfter þon
 725 on fágne flór feónd treddode;
 eóde yrre-mód; him of eágum stód,
 lige gelicost, leóht unfæger.
 Geseah he in recede rinca manige
 swefan sibbe-gedriht samod-atgædere,
 730 mago-rinca heáp. Þá his mód ahlóg:

Never in the days of his life, before nor since, did he come upon hall-thanes of harder stuff. So then the man come roaming to the house, of joys bereft; soon the door yielded, though made fast by fire-hardened bands, after that he had laid hold of it with his hands. Then, with baleful intent, [Grendel], for he was furious, burst open the portal of the house. Quickly after that did the enemy tread the parti-coloured floor; raging, he strode forward; from his eyes there issued a hideous light, most like to fire. In the hall he saw many warriors, a kindred band, sleeping all together,—a group of clansmen. Then he laughed in his heart; the demon plague was

⁷¹⁹ *heardran hæle*, lit. 'harder men, hall-thanes.'

⁷²⁰ *rinc*. It seems strange that this word, usually a term of honour, should be applied to Grendel. But this is less difficult to conceive if we connect the term with *Regin*, the name given in the Edda to the counselling and organising deities who guide the world (Grimm, *Deut. Myth.*) In O.H.G. we find the word degraded to the level of a mere intensive prefix, as in *regin-hardt*, whence *rein-hardt*, *reynard*. At some stage of its history between these points, it must have meant a hero or demi-god, and afterwards, a man; in this stage the Anglo-Saxon *rinc* represents it.

⁷²¹ *on-arn*, pf. of *on-irnan*, to run back.

⁷²² A word is lost after *folmum*; *hrán*, 'touched,' which Thorpe suggests, will not fill the space: *æt-hrán*, suggested by Rask, would do this, but is not found elsewhere; I think the simplest course would be to supply *on-feng*: see l. 852.

⁷²³ *onbræd*, pf. of *onbredan*.

⁷²⁷ *ligge*, MS. *Ib. leóht unfæger*, lit. 'a light un-fair.'

⁷²⁹ *sibbe-gedriht*. Grein separates *sibbe* from *gedriht*, and translates it 'in peace': but in this instance Thorpe's rendering, 'a kindred band,' seems preferable.

⁷³⁰ *his mód*, lit. 'his mood laughed.' *Ib. ahlóg*, pf. of *a-hleghan*, to laugh.

- mynte þæt he gedælde, ær þon dæg cwome,
 atol aglæca, ānra gehwylces
 lif wið lice; þá him alumpen wæs
 wist-fylle wén. Ne wæs wyrd þá gen,
 735 þæt he má móste manna-cynnes
 þigean ofer þa niht. (þryð-swyð beheold
 mæg Higeláces, hú se mán-scaða.
 under fiær-gripum gefaran wolde.
 Ne þæt se aglæca yldan þóhte;
 740 ac he gefeng hraðe, forman siðe,
 slæpendne rinc, slát unwearnum,
 bát bān-locan, blód edrum dranc,
 syn-snædum swealh; sóna hæfde
 unlifigendes eal gefeormod,
 745 fét and folma. Fórð neár ætstóp,
 nam þá mid handa hige-þihtigne

minded, ere the day broke, to quench the life in the body of each one of them, since the expectation of a ravenous gorge had fallen upon him. But Fate was not still so, that he should taste any more human flesh beyond that night. Anxiety possessed the kinsman of Higelac, how the raiding villain would fare under his terrible grip. The monster thought to make no delay, but he quickly seized, for his first enterprise, a sleeping warrior,—tore him irresistibly, bit his flesh, drank the blood from his veins, swallowed him by large morsels; soon had he devoured all the corpse, [but] the feet and hands. He stepped up nearer, took hold then with his hand of the stout-hearted warrior [as he lay] at rest. The fiend reached out at

731 *gedælde*, lit. 'that he should separate the life from the body, &c.'

734 *wist-fylle*, gen. of *wist-fyllo*, abundance of food.

738 *under fær-gripum*. I have translated this as if said of Beowulf; but there is much to be said for the other way of taking it,—'how the ravager would proceed amid [i.e., in dealing] his terrible grips.'

741 *slat*, pf. of *slitan*. Eng., 'slit.'

742 *bān-locan*, the case or box con-

taining the bones='the flesh;' an image rather forcible than poetical.

bāt, pf. of *bītan*, to bite.

743 *syn-snædum*, MS.; for *syn* read *sin*, the prefix implying perpetuity, and sometimes, largeness, as here.

745 If we suppose *buton* to have dropped out before *fet* and *folma*, we get a simple and natural sense.

Ib. ætstóp, pf. of *æt-stapan*.

746 *nam*, pf. of *nīman*, to take. *Ib. handa*, instrum. case sg. of *hand*.

- rinc on reste. Ræhte ongean
feond mid folme; he onfeng hraðe
— inwit-pancum, and wið earm gesæt.
750 Sóna þæt onfunde fyrena hyrde,
þæt he ne mætte middangeardes,
eorðan sceatta, on elran men,
mund-gripe mǣran: he on móde wearð
forht on ferhðe; nō þý ær fram meahte.
755 Hyge wæs him hinfus, wolde on heolster fleón,
sécán deofla gedræg; ne wæs his drohtoð þær
swylce he on ealder-dagum ær gemette.
Gemunde þá se góda mæg Higeláces
æfen-spræce; uplang astód,
760 and him fæste wið-feng; fingras burston.
Eóten wæs útweard; eorl furþur stóp;

him with his hand; he [Beowulf] quickly seized it, with deadly purpose, and leaned upon his arm. Soon did that patron of mischiefs discover that he had never in all the world, through the regions of the earth, found in any other man a stronger hand-grip: he became afraid in heart and mind; [yet] not for that could he the sooner get away. [His mind was bent on flight, he desired to flee into the darkness, seek the noisy assembly of the devils; nor was his state of life then such as he had [ever] before met with in the days of his life. Then the good kinsman of Higelac bethought him of his speech at even; he stood upright, and firmly grappled with him; his fingers burst. The giant was on the outside; the earl [Beowulf] stepped forward; the hero considered whether he

⁷⁴⁹ *inwit-pancum*, dat. pl. of *inwit-panc*, malicious thought, used adverbially. Grein takes it to be an adj. referring to Grendel, but no instance of such use in any of the compounds of *panc* can be produced. Ib. *gesæt*, pf. of *gesittan*.

⁷⁵¹ *mette*, pf. of *métan*, to meet.

⁷⁵² *elran*, *elra* (*eldra*), is a rare word, meaning 'another.'

⁷⁵⁹ *æfen-spræce*. See l. 875 seq.

⁷⁶¹ *stóp*, pf. of *stapan*, to step.

⁷⁶²⁻³ An obscure passage. The

hwær of the MS. is changed by Thorpe into *hwæðer*: in the translation I have adopted his correction. For *swa wíðre*, of which I can make nothing, I would propose to read *swa hwíðer*, any-whither (like *swa hwýlc*, *swýlc*). In l. 765 an excellent correction of Grein, while striking out *he*, connects *sið* (which preceding editors had attached to the word following it) with *geocor*. The second *þæt* makes a slight difficulty; *sið* being masc., we should expect

mynte se mæra hwar he meahte swá
 widre gewindan, and on-wég þanon
 fleón on fen-hópu; wiste his fingra geweald,
 765 on grámes grápum. Þæt [he] wæs geócor sið;
 þæt se hearm-scaða tó Heorute ateáh.
 Dryht-selē dynede, Denum eallum wearð,
 ceaster-búendum, cēnra gehwylcum,
 eorlum ealu-scerwen. Yrre wáeron begen,
 770 reðe rēnweardas; reced hlynsode.
 Þá wæs wundor micel, þæt se win-sele [feol,
 wið-hæfde heaðo-deorum, þæt he on hrúsan ne
 fæger fold-bold; ac he þæs fæste wæs,
 innan and útan, íren-bendum,
 775 searo-þoncum besmiðod. Þær fram sylle abeág,
 medu-benc monig, míne gefræge,
 golde geregnad, þær þá gráman wunnon.
 Þæs ne wéndon ær wítan Scyldinga,
 þæt hit á mid geméte manna énig,

[Grendel] might turn himself any whither, and flee away thence to the fen-pool; he knew his fingers' power in gripping the cruel wretch. That was a disastrous journey, that the harmful ravager undertook to Heorot! The lordly hall re-echoed; all the Danes dwelling in the town, each keen fighter, [and] the earls, had their ale spilt. Both were furious, these fierce doughty champions; the mansion resounded. Then it was a great wonder that the wine-hall withstood these battling foemen, that the fair citadel fell not to the ground; but it on that account was made fast within and without with iron bands, cunningly compacted by the smiths. Then many a mead-bench, as I heard tell, with gold o'erlaid, was bent away from its sill, where the raging foemen strove. The Witan of the Scyldings never looked forward to this, that any man should

pone. Perhaps *þæt* should be taken as a conjunction, *ateah* (pf. of *ateon*), rendered 'took his way,' 'journeyed.'

769 *scerwen*, part. of *scerwan*.

770 *rēn-weardas*, i.e., *regn-weardas*, 'strong guardians.'

772 *feol*, pf. of *feallan*. *fold-bold*, lit. 'earth-castle.' This *bold* survives in the names of many English vil-

lages, Newbold, Cobbold.

773 *þæs*, on this account, namely, that it might resist all such shocks.

775 *sylle*, the sill, or bed, in which the bench was fixed.

777 *wunnon*, pf. of *winnan*, to strive.

779 *hit*, being neuter, must refer to *reced*.

780 *hetlic* and *bân-fæg*, *tobrecan* mehte,
 listum *tolūcan*, *nymðe* *lyges fæðm*
 swulge on *swaðule*. Swég up-astág,
 niwe *geneáhhe*; Norð-Denum stóð
 atelic egesa, *ânra gehwylcum*,
 785 þára þe of wealle wôp gehýrdon,
 grýre-leoð galan Gódes andsacan,
 sigeleasne sang, sár wanigean
 helle-hæftan. Heold hine [tô] fæste,
 se þe manna wæs mægene strengest,
 790 on þæm dæge þysses lífes.

XII.

Nolde eorla hleo énnige þinga
 þone cwealm-cuman cwicne forlætan,
 ne his líf-dagas léoda énnigum
 nytte tealde. þær genehost brægd

ever be able, with a hostile meeting, to break it (the mansion) in pieces, or craftily destroy it, goodly and decked with bones [as it was], unless the bosom of fire swallowed it up in a wreath of smoke. A cry up-rose, new enough; on the North Danes there fell a ghastly terror, on every one of those who from the wall heard the shriek, [heard] God's adversary yelling out his horrid song, his chant, ~~not for victory~~, [and] hell's captive whining grievously. He held him too fast, who, in the day of this life, excelled all men in the greatness of his strength.

XII.

The shelter of earls [Beowulf] would not for anything have let that murderous assailant go away alive, nor counted he his life-days

780 For *hetlic* Grein proposes *betlic*, excellent: but what can we understand by *bân-fæg*, unless that the walls of Heorot were adorned with the bones of slain enemies, arranged in patterns?

781 *liges fæðm*. Here we have again a mysterious allusion to the final destruction of Heorot by fire, as

at l. 83. 782 *swaðule*; see l. 3145, note.

782 *cwealm-cuma*, lit. 'death-comer.' From *cwealm* comes the O.E. 'quell' ('our great quell,' *Macbeth*) and 'qualm,' with a meaning modified and softened.

784 *genehost*, lit. 'most sufficiently,' superl. of *geneah*, enough: Germ. *genug*. Ib. *brægd*, pf. of *bregdan*.

- 795 eorl Beowulfes ealde láfe ;
 wolde freá-drihtnes feorh ealgian,
 máeres þeódnes, þær hie meah-ton swá.
 Hie þæt ne wiston, þá hie gewin drugon,
 heard-hicgende hilde-mecgas,
 800 and on healfa gehwone heáwan þóhton,
 sawle sécan, [þæt] þone syn-scaðan
 áenig ofer eorðan írenna cyst,
 gúð-billa nân grétan nolde.
 Ac he sige-wæpnum forsworen hæfde,
 805 ecga gehwylcre. Scolde his aldor-gedál,
 on þám dæge þysses lífes,
 earmlic wurðan, and se ellor-gast
 on feónða geweald feor siðian.
 Þá þæt onfunde, se þe fela áror,
 810 módes myrðe, manna-cynne
 fyrene gefremede, (he [wæs] fæg wið God,)
 þæt him se líchoma læstan nolde ;

serviceable to any of the people. Then many an earl of Beowulf's drew his old sword; he would save the life of his lord and master, that great prince, so far as they might do so. They knew not, these stout sons of battle, when they encountered the strife, and thought to hew down on every side, to seek [Grendel's] life, [that] no iron on earth, though of the best, no war battle-axe, would make a dint on that foul ravager. But he [Beowulf] had forsworn the weapons of war, every edged blade. His [Grendel's] passing away from existence, on the day of this life, was doomed to be miserable, and the mighty spirit was to journey far away into the power of the fiends. [For] then did he, who many a time ere now, in mirth of mood, had wrought crimes against human kind (he was at variance with God), find that his bodily frame would do him no service; but

⁸⁰¹ Grein supplies *þæt* before *þone syn-scaðan*; some such word is necessary to the sense.

⁸⁰² *írenna cyst*; see l. 673.

⁸⁰³ *grétan*, lit. 'come near, approach.'

⁸⁰⁵ *feónða*, 'enemies;' but doubtless the devils are meant, as the enemies of mankind.

⁸¹¹ *he fæg wið God*. The alliteration and Thorkelin's reading show that this is what stood originally in the MS.; now only the *g* and part of the *a* of *fæg* are legible. The omission of *wæs* must be due to an error of the scribe.

⁸¹² *lic-homa*, lit. the 'body-home' of the soul its tenant.

ac hine se módega mæg Higeláces
 hæfde be honda. Wæs gehwæðer oðrum
 815 lifigende láð. Líc-sár gebád
 atol æglæca; him on eaxe wearð
 syn-dolh sweotol, seonowa onsprungon,
 burston bán-locan. Beowulfe wearð
 gúð-hréð gyfeðe; scolde Grendel þonan
 820 feorh-seóc fleón under fen-hleóðu,
 sécean wynleás wíc: wiste þe geornor
 þæt his aldres wæs ende gegongen,
 dógora dæg-rím. Denum eallum wearð,
 æfter þám wæl-ræse, willa gelumpen.
 825 Hæfde þá gefælsod, se þe ár feorran com,
 snotor and swyðferhð, sele Hroðgares,
 ✓generated wið niðe; niht-weorce gefeh
 ellen-mærðum. Hæfde East-Denum
 Geát-mecga leód gilp gelæsted,
 830 swylce oncyððe ealle gebétte,
 inwid-sorge, þe hie ár drugon,

the valiant kinsman of Higelac held him by the hand. Each was to the other hateful while living. The fiendish monster endured sore pain of body; on his shoulder a gaping wound was apparent, the sinews started, the flesh burst. To Beowulf the glory of the fight was given; Grendel was doomed to flee thence, sick to death, under the fen-banks, to seek his joyless abode: he knew all the better that his life's end was come, the appointed number of his days. For all the Danes, after that bloody conflict, their desire was accomplished. He therefore who came from far, the prudent and stout-hearted, had cleansed out the hall of Hroðgar, saved it from hostile attack; he rejoiced in his night's work, in his deeds of valour. The prince of the kindred of the Geatas had for the East Danes fulfilled his vaunt, inasmuch as he had assuaged all their

⁸¹⁵ *lifigende lað*. Each wished to be the death of the other.

⁸²⁷ *genered*, part. of *nerian*, to save; Goth. *naſjan*. Ib. *gefeh*, MS.: Grein corrects *gefeah*.

⁸³⁰ *oncyððe*. Previous editors had read *on cyððe*, and explained the

words variously; but Grein rightly restores *oncyððe*, griefs, anxieties, referring to l. 1420, and other places.

⁸³⁰ *gebette*, pf. of *gebetan*, to better.

⁸³¹ *inwid - sorge*. *Inwid*, O.S. *inwid*, appears as *inwit*, or conscience, in 'Piers the Plowman.'

and for þræa-nyðum þolian scoldon,
 torn unlytel. Þæt wæs tácen sweotol,
 syððan hilde-deór hond alegde,
 835 earm and eaxe: þær wæs eal geador,
 Grendles grāpe under geápne hróf.

XIII.

þá wæs on morgen, míne gefræge,
 ymb þa gif-healle gúð-rinc monig:
 ferdon folc-togan, feorran and neán,
 840 geond wíd-wegas, wunder sceáwian;
 láðes lastas. Nó his líf-gedál
 sárlíc þúhte secga ánigum,
 þára þe tirléases tróde sceáwode;
 Thú he wérig-mód on-wég þanon,
 845 níða ofercumen, on nicera mere,
 fæge and geflýmed, feorh-lastas bær.
 Þær wæs on blóde brim weallende,

griefs, their carking sorrows which erst they dreaded, and for sad necessity had to endure—no little affliction. This was a manifest token, when the warrior laid down the hand, the arm, and the shoulder; there it was altogether, the torn-off limb of Grendel, under the capacious roof.

XIII.

Then on the morrow, as I heard tell, many a warrior came about that gift-hall; the folk-leaders journeyed from far and near, over wide ways, to behold the wonder, the tracks of the enemy. His [Grendel's] severance from life seemed not grievous to any man, of those that beheld the footprints of the defeated one, how he, with a weary heart, overcome in the strife, doomed and banished, bore his life-tracks away from thence to the Nixes' mere. There the

⁸³² *þræa-nyðum*, lit. 'three-needs.'

⁸³⁶ *Grendles grāpe* seems to mean, that part of Grendel which was gripped and torn off.

⁸⁴³ *tirléases*, lit. 'of him bereft of glory.'

⁸⁴⁶ *feorh-lastas* is explained by Grein to mean, 'steps taken in order to preserve life.' Perhaps, as *feorh-dolg* means 'a deadly wound,' so *feorh-lastas* may mean 'his dying steps.'

atol ýða geswing eal geménged;
 hát on heolfe heoro-dreóre weol,
 850 deað-fæge deog, siððan dreáma-leás,
 in fen-freóðo feorh alegde,
 hæðene sawle: þær him hel onfeng.
 ¶ Þaron eft gewiton eald-gesiðas,
 swylce geong manig, of gomen-waðe,
 855 fram mere móðge, mearum ríðan,
 beornas on blancum, þær wæs Beowulfes
 mærdō mæned; monig oft gecwæð,
 þætte súð ne norð, be sām tweonum,
 ofer eormen-grund, oðer nánig,
 860 under swegles begong, sélra nære
 rond-hæbbendra, ríces wyrðra.
 Ne hie huru wine-drihten wiht ne lógon

water was troubled and bloody, the haunted rolling waves were all disturbed; made hot with gore it bubbled with streaming blood; discoloured with death it weltered,—after that the joyless one laid down his life in his fenny refuge, his heathen soul; there hell took possession of him. (Thence back returned the old retainers, as well as many a young man, from that joyful expedition, cheerfully from the mere, riding on horses,—the elder men on white steeds. Then was Beowulf's glorious deed talked of; many an one said again and again, that neither south nor north, over the vast world, [or] beside the two seas, was there any better man under the arch of heaven among shield-bearing warriors, [or] more worthy of a kingdom. Nor truly did they find any fault with their kind lord, the

⁸⁴⁹ Grein's correction of *hát on*, the reading of the MS., to *hátan*, appears to me unnecessary.

⁸⁵⁰ *deog*, pf. of *deagan*, from *deaw*, dew.

⁸⁵⁴ *gomen-waðe*, lit. 'joyful way'; *gomen* or *gámen*, Engl. game.

⁸⁵⁹ *eormen-grund*. *eormen* is in O.H.G. *irmina*, *irmin*; in O.N. *Iörmun*. See Grimm's *Deut. Myth.* p. 325. Grimm is disposed to regard *Irmino* as having had once a personal meaning, and to identify this Teutonic divinity with one of the

sons of Mannus, mentioned by Tacitus (*Germ. II.*). However this may be, the word, wherever met with in sources that are now accessible to us, has only the sense of vastness or hugeness. Thus *Ermanaricus* (*Eormen-ric*, *Iörmunrekr*, *Herman-ric*) means 'great ruler'; *Irmin-sul* (the famous Saxon sanctuary destroyed by Charlemagne), 'the huge pillar'; *eormen- or iörmun-grund*, the vast wide earth.

⁸⁶⁰ *nære* = *ne wære*.

⁸⁶² *logon*, pf. of *lean*, to blame.

glædne Hróðgár, ac wæs þæt gód cyning.
 Hwílum heaðo-rófe hleápan leton,
 865 on geflit faran, fealwe mearas,
 þær him fold-wegas fægere þúhton,
 cystum cuðe. Hwílum cyninges þegn,
 guma gílp-hlæden, gidda gemyndig,
 se þe eal-fela eald-gesegena
 870 worn gemunde, word oðer fand
 sóðe gebunden. Seog eft ongan
 sið Beowulfes snyttrum styrian,
 and on spéd wrecan spel geráde,
 wordum wrixlan, wel-hwylc gecwæð,
 875 þæt he fram Sigemunde secgan hýrde,
 ellen-dædum, uncuðes fela,
 Wælsinges gewin, wide siðas,
 þára þe gumena bearn gearwe ne wiston,
 fæhðe and fyrena, buton Fitela mid hine,
 880 þone he swylces hwæt secgan wolde,

glad Hroðgar, for that was a good king. Sometimes the brave men made their chestnut horses, famed for their excellence, leap and run races, where the earth-ways seemed to them suitable. Sometimes a king's thane, a man filled full of vaunting speeches, given to recitation, who remembered a vast number of old saws, invented a fresh story, closely bound up with truth. The man afterwards began discreetly to celebrate the enterprise of Beowulf, and powerfully to recite a tale with skill, to handle them alternately in his discourse, every kind of report, that he had heard tell concerning Sigemund and his mighty deeds, much of what was extraordinary,—the struggle of the Wælsing, his long journeys, of those which the sons of men absolutely knew not (feuds and crimes), except Fitela with him, whom he wished to repeat anything of this sort, as an uncle

⁸⁶⁶ *þuhton*, pf. of *þyncean*, to seem: Germ. *dünken*.

⁸⁷¹ It is not clear whether the *seog* mentioned here is the same as the king's thane of l. 867, or a different person.

⁸⁷⁴ *wrixlan*, to change. The word

seems to imply that the Scóp celebrated alternately the praises of Beowulf, and the older glories of Sigemund the Wælsing.

⁸⁷⁵ *Sigemunde*. See Glossary of Names.

⁸⁸⁰ *þone* . . . *secgan*. A difficult

eám his nefan, swá hie á wæron,
æt níða gehwám, nýd-gesteallan.
Hæfdon eal fela Eótena cynnes
sweordum gesæged. Sigemunde gesprong,
885 æfter deað-dæge, dóm unlytel,
syððan wiges heard wýrm acwealde,
hordes hyrde. He under hárne stán,
æðelinges bearn, ána geneðde
frecne dæde; ne wæs him Fitela mid;
890 hwæðre him gesælde, þæt þæt swurd þurh-wód
wræhtlicne wýrm, þæt hit on wealle ætstód
drihtlic íren; draca morðre swealt.
Hæfde aglæca elne gegongen,
þæt he beáh-hordes brúcan móste
895 selfes dóme. Sæ-bát gehlód,
bær on bearm scipes beorhte fræctwa
Wælses eafera; wýrm hát gemealt.

his nephew, inasmuch as they were evermore comrades in need in every quarrel. They had beaten down with their swords very many of the race of the Jotuns. For Sigemund there sprang up, after his death-day, no little glory, since the stout fighter had slain the Serpent, the guardian of the hoard. He, a prince's son, under a hoar rock, alone attempted the daring deed; nor was Fitela with him; nevertheless, it happily fell out for him, that his sword pierced the wondrous Serpent, so that it struck against the rock-wall, the noble weapon; the dragon was killed outright. This prodigy (Sigemund) had won by his prowess that he might enjoy by his own adjudication the ring-hoard. He loaded a sea-boat; the heir of Wæls bore the glittering treasures into the ship's hold; heat con-

passage. Thorpe corrects *þone* to *þonne*, and reads *be eame and his nefan*. Probably there is something wrong in *secgan*. Ib. *swylces*; *swylces* in MS.

⁸⁸¹ *eam*, uncle: Germ. *Oheim*.

⁸⁸⁸ *geneðde*, pf. of *geneðan*, to essay.

⁸⁹⁰ *gesælde*, pf. of *gesælan*, to happen.

⁸⁹² *swealt*, pf. of *sweltan*, to perish.

⁸⁹³ *aglæca*. This word, which seems to convey the notion of incessant harassing and troubling, though usually applied in *malam partem*, is not invariably so; here it is applied to Sigemund, and in l. 2592 to Beowulf himself.

⁸⁹⁵ *gehlód*, pf. of *gehlæden*, to load.

⁸⁹⁷ *gemealt*, pf. of *gemeltan*, to melt.

Se wæs wreccena wíde mároſt
 ofer wer-þeóde, wígendra hleo,
 900 *True.* ellen-dædum : he þæs ær onþáh.
 Siððan Heremódes hild sweðrode,
 earfoð and ellen. He mid Eótenum wearð,
 on feonda geweald forð forlácen,
 snúde forſended ; hine ſorh-wylmas
 905 lemedon to lange. He his leóðum wearð,
 eallum æðelingum, to aldor-ceare.
 (Swylce oft bemearn, érran mælum,
 ſwið-ferhðes ſið ſnotor ceorl monig,
 ſe þe him bealwa tó bóte gelyfde ;
 910 þæt þæt þeódnes bearn geþeón ſcolde,
 fæder æðelum onfón, folc gehealdan,
 hord and hleo-burh, hæleða rice,
 eðel Scyldinga. He þær eallum wearð,
 mæg Higeláces manna cynne,

ſumed the Serpent. This was notably the greateſt of wanderers among the nations of men, this ſhelter of warriors, by his deeds of valour ; he on this account firſt throſe. After that Heremod's warfare dwindled, his power and might. He, among the Jutes, was delivered by treaſon into the power of his enemies, and ſuddenly baniſhed ; overwhelming ſorrows diſabled him too long. He became to his peoples, to all his nobles, a life-long care. Accord- ingly many a ſhrewd freeman often in the earlier times bewailed the expedition of his ſtout-hearted [prince], who truſted to him for boot againſt bale (protection from injury), that that king's ſon ſhould proſper, take to his father's nobleneſs, guard the nation, the treaſure and ſheltering burgh, the realm of knights, the father-land of the Scyldings. He, on the other hand—the kinsman of Higelac

⁹⁰¹ *Heremodes.* On the ſtory of this Daniſh king I have attempted to throw ſome little light in the article devoted to him in the Gloſſary.

⁹⁰² *earfoð.* Grein rightly corrects *earfoð*, power ; ſee l. 534.

⁹⁰⁵ *lemede*, MS.; all the editors correct *lemedon*.

⁹⁰⁸ *ſnotor ceorl.* The free land-

holders among the Danes deplored the expedition of Heremod, as the ſame claſſ among the Geatas (l. 202) approved that of Beowulf.

⁹¹¹ *æðelum*, from *æðelu*, dat. after *onfon* ; ſee l. 852.

⁹⁴³ *eðel.* The word is expreſſed in the MS. by the Runic letter bearing the ſame name : See *ante*, page 38.

915 *freóndum gefægra; hine fyren onwóð.*
Hwílum flitende, fealwe stræte
mearum mæton. þá was morgen-leóht
scofen and scynded; eóðe scealc monig
swið-hicgende to sele þam heán,
 920 *searo-wundor seón; swylce self cyning*
of brýd-búre, beáh-horda weard,
tredðode tinfæst, getrume micle,
cystum gecyðed, and his cwén mid him,
medo-stig gemæt mægða hōse. †

XIV.

925 *Hróðgár maðelode: (he to healle gong,*
stód on stapole, geseah steápne hróf

—was to all men, to mankind, to his friends, more gracious; into the other (Heremod) crime entered.

There were times when, racing, they traversed on their horses the yellow roads. Then was the morning light come forth and shining; many a stout-hearted fellow went to that high hall, to see the curious wonder; even as the king himself, from the bride-bower, the guardian of treasured jewels, illustrious walked amidst a great company, distinguished by his merits; and his queen with him, amid a bevy of maidens, traversed the mead-path.

XIV.

Hróðgár spake; (he had gone to the hall, stood on the platform, looked at the high-pitched roof adorned with gold, and

⁹¹⁵ *hýne fyren onwóð.* These words have been variously understood, *hýne* having been referred by different editors to Sigemund, Heremod, and Beowulf. It seems to me that the Scóp means to contrast the noble public spirit of Beowulf with the wilful self-seeking of Heremod—'into him crime entered.'

⁹¹⁶ *Hwílum.* This line and a half seem strangely out of place.

⁹¹⁸ For *scynded*, 'hastened,' which makes no sense, we should surely read *scynend*, 'shining.'

⁹²³ *getrume micle*, 'magnâ comi-

tante catervâ; ' this is a thoroughly epic passage.

⁹²⁴ *hōse*, from *hōs*, a band; the same word as the O.H.G. *hansa*.

⁹²⁶ *stapole.* The meaning 'pillar,' given by Grein, will not suit in this place. Bosworth in his *Dict.* gives the meaning, 'elevated place,' and refers to the *Rushworth Gospels*. The 'staples' established at different towns under the Statute of the Staple in the fourteenth century, seem to have been raised wooden platforms, erected in the market-place.

- golde fáhne, and Grendles hond :)
 Þisse ansýne alwealdan þanc
 lungre gelimpe. Fela ic láðes gebád,
 930 grynna æt Grendle: á mæg God wyrcan
 wundor æfter wundre, wuldres hyrde.
 Þæt wæs ungeara, þæt ic énigre me
 weána ne wénde, tó wídan feore,
 bóte gebídan, þonne blóde fáh
 935 hûsa sélest heoro-dreórig stód.
 Weá wíð scófon wítana gehwylcne
 þára þe ne wéndon þæt híc wide-ferhð
 leóða land-geweorc láðum beweredon,
 succum and scinum. Nú scealc hafað,
 940 þurh drihtnes miht, dæde gefremede,
 þe we ealle ár ne meahton
 snyttrum besyrwan. Hwæt! þæt secgan mæg,
 efne swá hwylc mægða swá þone magan cende
 æfter gum-cynnum, gyf heó gyt lyfað,
 945 þæt hyre eald metod este wære

Grendel's hand.) 'For this sight be thanks forthwith rendered to the Almighty! Much hardship, many griefs have I endured at the hands of Grendel; [but] God the Lord of glory can evermore work wonder after wonder. 'Twas but a little while ago that I counted not upon receiving relief, to an extended age, from any of my woes, when that best of houses stained with blood and all gory stood. Woes greatly exercised each one of my Witan, who thought that they might not, through a long period, defend from foes the land-work of the people, from devils and goblins. Now a man hath accomplished, through the Lord's might, deeds which all of us hitherto have not been able with all our wisdom to compass. What! that may she say,—even whatever maiden gave birth to such a son among mankind, if she yet liveth,—that the old Creator was

⁹²⁹ *gelimpe*, pres. subj. of *gelimpan*.

⁹³² *énigre* in MS. (perhaps a late, weak form, as Bugge remarks, rather than an error of the scribe), instead of the proper gen. pl. *ænigra*.

⁹³³ *to wídan feore*, lit. 'to wide life,' i.e., to a distant period of life.

⁹³⁶ *wid scófen* in MS.: the exact meaning of the line is doubtful.

⁹³⁷ *wide-ferhð*. See l. 702.

⁹³⁹ *scealc*. We see this word in the low Latin *marescalcus*, 'horse-groom,' whence *maréchal*, marshal.

⁹⁴³ *cende*, pf. of *cennan*, to bring forth.

bearn-gebyrdo. Nú ic, Beowulf, þec,
 secg betsta, me for sunu wylle
 freógan on ferhðe: heald forð tela
 niwe sibbe. Ne bið þe ánigre gád
 950. worolde wilna, þe ic geweald hæbbe.
 Ful oft ic for læssan leán teóhhode,
 hord-weorðunge, hnáhran rínce,
 sáemran æt sæcce. Þú þe self hafast
 dædum gefremed, þæt þín [dóm] lyfað
 955 áwa tó aldre. Alwalda þec
 góde forgylde, swá he nú gyt dyde.
 Beowulf maðelode, bearn Ecgþeowes:
 We þæt ellen-weorc, estum miclum,
 feohtan fremedon, frecne geneðdon
 960 eafoð uncuðes. Uðe ic swiðor,
 þæt þú hine selfne geseón móste,
 feónd on frætewum, fyl-wérigne.
 Ic hine hrædlice heardan clammum,

gracious to her in her child-bearing. Now will I, Beowulf, best of men, love thee in my heart like a son: maintain rightly our new tie of kindred. Nor shall there be to thee the lack of any pleasures in the world, over which I have power. Full oft have I for less decreed a reward, places of honour at the hearth, to a meaner soldier, one worse in fight. Thou by thy deeds hast obtained for thyself, that thy [glory] liveth evermore. May the Almighty requite thee with good, as He even now hath done!

Beowulf spake, the son of Ecgtheow:—We, with hearty goodwill, accomplished by [hard] fighting that great work, and boldly encountered the power of the monster. I would far rather that thou couldst see himself, the foe fully equipped, vanquished and

⁹⁴⁶ *bearn-gebyrdo*, abl. sg. of *bearn-gebyrd*.

⁹⁴⁹ *ánigre*: see l. 932, note.

⁹⁵¹ *teóhhode*, pf. of *teóhhian*, to appoint.

⁹⁵² In the translation I have adopted Grein's correction *heorð-weorðunge*.

⁹⁵⁴ *dom*, glory, is not in the MS., but is supplied by Kemble, followed by other editors, to complete the sense.

⁹⁵⁹ *feohtan*, abl. of *feohte*.

⁹⁶⁰ *Uðe*, &c., lit. 'I would rather grant.'

⁹⁶² *fyl-wérigne*, 'by fall distressed.'

- on wæl-bedde, wríðan þóhte,
 965 þæt he for hand-gripe mínum scolde
 licgean líf-bysig, butan his líc swíce.
 Ic hine ne mihte, þá metod nolde,
 ganges getwáman ; nó ic him þæs georne æt-fealh
 feorh-geniðlan ; wæs tó fore-mihtig
 970 feónd on feðe. Hwæðere he his folme forlet,
 tó lif-wraðe, last weardian,
 earm and eaxe : nó þær ænige swá þeáh
 feásceaft guma frófre gebóhte.
 Nó þý leng leofað láð-geteóna,
 975 synnum geswenced ; ac hyne sár hafað
 in nið-gripe nearwe befongen,
 balw on bendum : þær abídan sceal
 maga mâne fáh miclan dómes,
 hú him scír metod scrífan wille.
 980 þá wæs swigra secg, sunu Ecgláfes,

fallen. I thought quickly to fetter him with hard chains on a bed of death, so that he, for the grip of my hand, should lie struggling for life, without his body escaping. I was not able (since the Creator willed it not) to hinder him from going; therefore I did not effectually cling to him, my deadly assailant; the foe was too strong on his feet. Yet he left his hand to remain behind him, for a life-defence, his arm and shoulder; the forlorn man has not therein after all purchased any comfort. The wrong-doer will not for that live longer, weighed down by his sins; but pain will take hold of him closely fettered in its deadly grasp, bale [will keep him] in bonds; there must the wretch, crime-stained, await his great doom, how the pure Creator shall be pleased to assign it to him.

Then was the man, the son of Ecglaf, more silent in regard to

⁹⁶⁵ All the editors correct *hand-gripe* to *mund-gripe*, to preserve the alliteration.

⁹⁶⁸ The meaning seems to be as given in the translation: *þæs* refers to the purpose of the Creator, which was adverse to that of Beowulf. *æt-fealh*, pf. of *æt-felgan*, to stick to.

⁹⁶⁹ *fore-mihtig*. The Saxon poet seems to have coined this word, and

also *forð-gesceaft* (l. 1750), as literal translations of *præpotens* and *progenies*.

⁹⁷⁰ *feðe*, gait, footing.

⁹⁷¹ *to lif-wraðe*: see l. 2877. The meaning is doubtful. Ib. *last weardian*, lit. 'to guard his track.'

⁹⁷⁶ *mid gripe*, MS.

⁹⁷⁷ *balw*, for *balu*, bealu.

⁹⁸⁰ *sunu Ecgláfes*, Hunferth.

on gylp-spræce gúð-geweorca,
 siððan æðelingas, eorles cræfte,
 ofer heanne hróf hand sceáwedon,
 feóndes fingras : foran æghwylc.
 985 Wæs steda nægla gehwylc stýle gelicost,
 hæðenes hand-sporu hilde-rinces,
 egl unheoru. Æghwylc gecwæð þæt him
 heardra nân hrínan wolde,
 íren ær-gód, þæt þæs ahlæcan
 990 blóðge beadu-folme onberan wolde.

XV.

þá wæs hátan hráðe, Heort innanweard
 folmum gefrætwod. Fela þára wæs,
 wera and wífa, þe þæt wín-reced,
 gest-sele gyredon. Gold-fág scinon
 995 web æfter wagum, wundor-síona fela

his vaunting speech about his deeds in war, after that the nobles, through that earl's prowess, beheld the hand,—the fingers of the foe—high up on the lofty roof; each one in advance. Each of his tough nails was most like to steel, the hand-spurs of the heathen fighter, pointed horrors. Every one said that no first-rate iron ever so hard would touch them, so as to weaken the bloody war-hand of the monster.

XV.

Then was the order quickly given,—Heorot adorned within by human hands. Much people there were, men and women, who garnished that wine-house, that guest-hall. Cloths embroidered with gold shone along the walls; many wonderful sights for every

⁹⁸³ *ofer heanne hrof*. This cannot mean 'above the roof,' for the poet had before spoken of Grendel's arm being taken '*under* geapne hrof' (l. 837); the sense, therefore, must be as I have rendered it.

⁹⁸⁴ *foran æghwylc*. Does this mean 'each man [saw it—the arm] in front of him'?

⁹⁸⁵ The passage to the end of the canto is difficult. Grein takes *steda* as an adj., from *stede* or *stæde*; O.H.G. *stāti*, 'firm,' 'strong.'

⁹⁸⁷ *egl unheoru*; so in MS. Thorpe reads *eglan heoru*, 'the terrific one's sword.' Kemble translates 'the rude terror.' I have adopted Grein's explanation of *egl*. ⁹⁹¹ *hrepe*, MS.

secga gehwylcum, þára þe on swylc stárað.
 Wæs þæt beorhte bold tóbrocen swiðe,
 eal inneward íren-bendum fæst;
 heorras tóhlidene; hróf âna genæs,
 1000 calles ansund, þá se aglæca,
 fyrren-dædum fág, on fleám gewand,
 aldres orwéna. Nô þæt ýðe byð
 tó befleónne, fremme se þe wille;
 ac gesacan sceal sawl-berendra,
 1005 nýde genyded, niðða bearna,
 grund-búendra, gearwe stówe,
 þær his lichoma, leger-bedde fæst,
 swefeð æfter symle. Þá wæs sæl and mæl,
 þæt to healle gang Healfdenes sunu;
 1010 wolde self cyning symbel picgan.
 Ne gefrægn ic þa mægðe máran werode
 ymb hyra sinc-gyfan sél gebæran.
 Bugon þá tó bence blæd-ágende,

person, of those that gaze on such. That bright castle, though all fastened with bands of iron within, was greatly shattered; the hinges burst open; the roof alone survived, wholly uninjured, when the monster, stained by his wicked deeds, turned to flight, hopeless of life. That [death] it is not an easy thing to flee from (perform it whoso will); but each man that owns a soul, of the inhabitants of the ground, the children of quarrels, compelled by necessity, must seek the place prepared, where his body, imprisoned in its narrow bed, shall sleep after [life's] feast. Then was chance and time that Healfdene's son should go to the hall; the king himself would taste of the feast. Nor did I ever hear of a tribe, in a greater body, conducting itself better around their treasure-giver.

⁹⁹⁹ *tohlidene*, part. of *tohlidan*, to split open. Ib. *genæs*, pf. of *genesan*, servari.

¹⁰⁰² *or-wena*, lit. 'without expectation.'

¹⁰⁰⁴ *gesacan*, MS. I have followed Thorpe in correcting *gesecan*, to seek.

¹⁰⁰⁵ *genyðde*, MS.; Thorpe corrects *genyded*.

¹⁰⁰⁷ *leger-bed* is 'the grave.'

¹⁰⁰⁸ *sæl and mæl*. See L. 1611. *Sæl* and *mæl* seems to have been used as a current phrase; 'hap and time.'

¹⁰¹³ *blæd-agende*, lit. 'prosperity owning.'

- fylle gefægon. Fægene geþægon
 1015 medo-ful manig magas þára
 swið-hicgende on sele þám heán,
 Hróðgár and Hróðulf. Heorot innan wæs
 freóndum afylled; nalles fácn-stafas
 þeód-Scyldingas þenden fremedon.
 1020 Forgeaf þá Beowulfe bearn Healfdenes
 segen gyldenne, sigores tó leáne,
 hroden hilde-cumbor, helm and byrnan,
 mære maððum-sweord; manige gesawon
 beforan beorn beran. Beowulf geþáh
 1025 ful on flette; nó he þære feoh-gyfte
 fore scótenum scámigan þorfte.
 Ne gefrægn ic freóndlicor feówer madmas
 golde gegyrede gum-manna fela
 in ealo-bence oðrum gesellan.

Then these prosperous men set themselves down on the benches, delighted in the plenty [of the feast]. Their kinsmen in that high hall, the strong-souled Hroðgar and Hroðnuff, joyfully quaffed many a brimmer of mead. Heorot within was filled with friends; the Scyldings' tribe by no means did bad acts the while.

Then the son of Healfdene gave to Beowulf a golden ensign, in reward of victory, a wreathed war-banner, a helmet and a breast-plate, a great and valuable sword; many saw [the attendants] carrying them before the hero. Beowulf in the hall quaffed the cup; he had no need to be ashamed of that present before the soldiers. Nor have I heard tell of many persons giving to others on the ale-bench four precious objects enriched with gold in more friendly

¹⁰¹⁴ *Fægere*, MS.

¹⁰¹⁵ *magas þára*. There is probably some error in the MS. here, for it is difficult to make sense of these words.

¹⁰¹⁷ Hrothwulf, Hrothgar's cousin, is identified by some with Rolf Kraka. See the Glossary of Names.

¹⁰¹⁸ Deeds of treachery and violence so often broke up the feasts of the Northmen that it is not

without meaning that the poet assures us that no such acts marred the harmony of this particular feast. See the *Heimskringla* and Saxo *passim*.

¹⁰²² I follow Grein in correcting the *hilde* of the MS. to *hilde*; *hilde-cumbor* is in apposition to *segen*.

¹⁰²⁶ *scotenum*, MS. Kemble and Thorpe correct *scotendum*, 'shooters,' see l. 1154.

- 1030 Ymb þæs helmes hróf, heafod-beorge,
wírum bewunden, walan útan heold,
þæt him fela láf-frecne ne meahton,
scúr-heard sceððan, þonne scyld-freca
oncean gránum gangan scolde.
- 1035 Héht þá eorla hleó eahta mearas,
fæted-hleore, on flet teón,
in under eoderas. Þára ánum stód
sadol searwum fáh, since gewurðad:
þæt wæs hilde-setl heáh-cyninges,
- 1040 þonne sweorda gelác sunu Healfdenes
efnan wolde. Næfre on ore læg
wíd-cuðes wíg, þonne walu feollon.
And þá Beowulfe béga gehwæðres
eodor Ingwina onweald geteáh,
1045 wicga and wæpna: hét hine wel brúcan.

guise. Round the top of that helmet, for a protection of the head, twisted with wires, a Wala (?) was an outer defence, so that swords, polished and hard, might not dangerously harm it, when the shielded warrior had to go against the foe. Then the shelter of earls [Hroðgar] gave orders to bring into the court eight horses with plated head-stalls, in under the horse-doors. On one of them there was a saddle curiously adorned, enriched and precious; that was the war-seat of the high king, when the son of Healfdene was minded to practise the sword-game. Never flagged the battle of the far-famed one at the head [of his army], when the carcasses of the slain fell to earth. And then the prince of the Ingwinas gave over to Beowulf the possession of both one and the other,—the

¹⁰³⁰ This sentence is probably corrupt; the scribe himself does not appear to have understood it. The readings above are those of the MS. *Walan* is taken by some as the acc., and translated 'wales,' 'bruises:' 'head-covering warded off bruises.' Grein conceives *wala* to mean a pig, just as he understood *ferh*, in l. 305, 'the boar device outside protected, &c.' A thorough study of ancient Teutonic helmets might, perhaps,

throw light on the passage. Of *laf* nothing can be made: I follow Grein in correcting *lafe*, bequests, heir-looms, i.e., swords. See l. 795.

¹⁰³⁶ *fæted-hleore*, lit. 'plated on cheek.'

¹⁰³⁷ *eoderas*. *Eoder* is the O.N. *iaðarr*, which occurs in the Edda (*Hrafn*. 25), and is there explained by Lünig 'horse-door' (*iðr*, horse, *dyr*, door).

¹⁰⁴¹ *ôre*, dat. of *ôr*, beginning.

Swá manlice máere þeóden,
 hord-weard hæleða, heaðo-ræsas geald,
 mearrum and madmum ; swá hý næfre man lyhð,
 se þe secgan wile sóð æfter rihte.

XVI.

- 1050 þá gyt æghwylcum eorla drihten, FRI
 þara þe mid Beowulfe brimlade teáh,
 on þære medubence maððum gesealde,
 yrfe-láfe ; and þone éenne héht
 golde forgyldan, þone þe Grendel éar
 1055 mâne acwealde, swá he hyra má wolde,
 nefne him witig God wyrd forstóde,
 and þæs mannes mód. Metod eallum weold
 gumena cynnes, swá he nú git déð ;
 forþan bið andgit æghwær sélest,

horses and the arms,—he bad him enjoy them well. Thus like a true man did the great ruler, the treasure-warden of heroes, requite the [perilous] shocks of war with horses and precious things ; in such wise that never will any man undervalue them, who wishes to speak the truth according to right.

XVI.

Then, moreover, did the lord of earls bestow treasure on the mead-bench on each one of those who undertook with Beowulf the voyage over the deep,—heirlooms to leave behind them ; and he gave orders to pay the price in gold of that one man whom Grendel had wickedly slain, as he would have [slain] more of them, had not all-knowing God, and that man's courage, prevented this destiny for them. The Creator ruled over all the children of men, as He now yet doth ; therefore is reflection everywhere best, [and]

¹⁰⁴⁸ *lyhð*, 3 pres. sg. of *lean*.

¹⁰⁵⁴ The companion of Beowulf, who had lost his life while aiding his lord against Grendel (l. 741), is *paid for* at his just value, his *were-gyld*, by Hrothgar. This practical

illustration of the old Teutonic theory, that every man has his price, —is of a certain value, greater or less, to the society to which he belongs,—is highly interesting. See Wilkins' *Leges Anglo-Saxonicae*, *passim*.

- 1060 *ferhðes foreþanc. Fela sceal gebídan*
leófes and láðes, se þe longe her
on þyssum win-dagum worulde brúceð.
þær wæs sang and swég samod ætgædere
fore Healfdenes hilde-wisan,
- 1065 *gomen-wudu gréted, gid oft wrecen,*
þonne heal-gamen Hroðgáres scôp,
æfter medo-bence, mænan scolde.
 'Finnes eafterum, þá hie se fær begeat,
hæleð Healfdena, Hnæf Scyldinga,
- 1070 *in Fres-wæle feallan scolde.*
Ne huru Hildeburh herian þorfe
Eótena treówe : unsynnum wearð
beloren leófum æt þám lind-plegan,
bearnum and bróðrum ; hie on gebyrd hruron,

fore-thought of the mind. Much must he expect of good and evil, who here for a long time, in these days of toil, enjoys the world. There were song and the din of voices, mingled together, before the war-leader [the son] of Healfdene; the wood of mirth was touched, the tale oft recounted, when Hroðgar's poet, along the mead-bench, was to recite [what was] the delight of the hall:—

'By Fin's heirs, when the peril overtook them, Hnæf the Scylding, Healfdene's warrior, was in Friesland doomed to fall. Nor surely had Hildeburh need to praise the good faith of the Jutes; without her fault she was bereft of her beloved sons and brothers,

¹⁰⁶¹ *leofes and laðes*, lit. 'of what is lief and what is loathly.'

¹⁰⁶⁵ *gomen-wudu*, 'the play-wood,' i.e., the harp.

¹⁰⁶⁸ *Finnes eafterum*. There is much difficulty about this opening of the Scôp's tale. Thorpe inserts *be*, 'concerning,' before *Finnes*, and connects the words with what has gone before. I am far from certain that this does not give the best sense; however, I have followed Grein in his arrangement of the sentence. Fin's heirs, 'when the peril overtook them,' i.e., when Fin's town was attacked (see the *Excursus* on this

passage), defended themselves so well that they caused the death of Hnæf, the leader of the attack.

¹⁰⁶⁹ *Healfdena*, MS. *Healfdenes*, Edda.

¹⁰⁷² *Eotena*, though it would naturally represent the gen. pl. of *eoten* (*Jötunn*), giant, can only be understood here as another form of *Jutna*, gen. of *Jutan*, the Jutes. Ib. *unsynnum*. Grein takes the word to be an adj., and joins it to *bearnum*, &c. This seems harsh; I should prefer to regard it as used adverbially, or else to correct *unsynnig*, with Thorpe.

¹⁰⁷⁴ *hruron*, pf. of *hreoan*, to fall.

- 1075 gáre wunde; þæt wæs geomuru ides.
 Nalles hólinga Hoces dóhtor
 metodsceaft bemearn, syððan morgen com,
 þá heó under swegle geseón meahte
 morðor-bealo maga, þær heó ár mæste heold
 1080 worolde wyne. Wíg ealle fornam
 Finnes þegnas, nemne feáum anum,
 þæt he ne melite on þám meðel-stede
 wig Hengeste wiht gefeohtan,
 né þa weá-láfe wíge forþringan
 1085 þeódnes þegne. Ac híg him geþingo budon,
 þæt hie him oðer flet eal gerýmdon,
 healle and heáh-setl, þæt hie healfre geweald.
 wið Eótena bearn ágan móston,
 and æt feoh-gyftum Folcwaldan sunu,
 1090 dógra gehwylce, Dene weorðode,
 Hengstes heáp hringum wénede

in the shield play: they fell according to their destiny, wounded by the spear; that was a sorrowful lady. Not without cause did Hoc's daughter mourn fate's decree, when the morning came; when she might behold under the sky her kinsmen slaughtered and gone, where erst she had the most joy in the world. War swept away all the thanes of Finn, except a very few, so that he might not, on the place of assembly, contend at all against Hengest, nor protect by war that miserable remnant from the prince's thane (Hengest). But they [Finn's thanes] offered to him conditions, that they would wholly vacate for him [Hengest] another court, a hall and a high seat, so that they might halve the power with the children of the Jutes, and that the son of Folcwalda [Finn], at the distribution of presents, should on each day do honour to the Danes, should liberally present Hengest's band with rings even in the like

¹⁰⁷⁶ *Hoces dohtor*. Hildeburh; see the *Excursus* on this episode in the Appendix.

¹⁰⁸² *meðel-stede*, 'the place of assembly:' see note on l. 236. Grein and Thorpe understand it here, 'field of battle,' but no similar use of the

term elsewhere, so far as I can discover, justifies the interpretation.

¹⁰⁸³ *wig*, MS.; Thorpe corrects *wið*.

¹⁰⁹¹ *wénede*, pf. of *wenian*; lit. 'should habituate to.'

efne swá swiðe, sinc-gestreónum
fættan goldes, swá he Fresena cyn
on beór-sele byldan wolde.

- 1095 þá hie getrúwedon on twá healfa
fæste frioðu-wære; Fin Hengeste,
elne unflitme, áðum benemde,
þæt he þa weá-láfe weotena dóme
árum heolde, þæt þær áenig mon,
1100 wordum ne worcum, wære ne bræce,
ne þurh inwit-searo æfre gemænden,
þeah hie hira béag-gyfan banan folgedon,
þeódenleáse, þá him swá geþearfod wæs.
Gyf þonne Frysna hwyle frecnan spræce
1105 þæs morðor-hetes myndgiend wære,
þonne hit sweordes ecg syððan scolde.
Áð wæs geæfned, and icge gold

degree (with presents of precious things [made] of plated gold), as he would encourage the kindred of the Frisians in the beer-hall. Then on both sides they ratified a firm treaty of peace; Finn engaged to Hengest on oath, strongly and without strife, that he would honourably maintain that sad remnant, by the judgment of the Witan, so that no man there should by word or work break the treaty, or with crafty malice ever make mention of [the past], although they, ruler-less, followed the slayer of their own ring-giver, as they had been compelled to do. If, then, anyone of the Frisians should with rash speech make mention of that murderous feud, then the edge of the sword was to avenge it.

The oath was taken, and gold brought forth from the hoard.

¹⁰⁹⁸ *wea-láfe*. The remnant of the Danish followers of Hnæf, who, after their master's fall (described in the fragment commonly called the *Battle of Finsburg*), took service with Finn, the Frisian king.

¹¹⁰¹ *gemænden* (read *gemændon*) is supposed by Grein to come from a verb otherwise unknown, *gemænan*, to corrupt; but it seems better to suppose a *gemænan* connected with *mænan*, to declare, and *gemunan*, to

call to mind.

¹¹⁰⁵ *myndgiend*, pres. part. of *myndgian*, to remind.

¹¹⁰⁸ *syððan*, MS.; Thorpe reads *sweðrian*, to compose; but Grein cites *seðe*, from *seðan* (*Genesis*, i. 1525), which he believes to be there used in the sense of 'avenge.' With this verb he identifies the *syððan* of the text. These assumptions are both doubtful and the passage remains obscure.

- ahæfen of horde. Here-Scyldinga
betst beado-rinca wæs on bæl gearu.
- 1110 Æt þæm áde wæs eð-gesýne
swát-fáh syrce, swýn eal gylden,
eofer íren-heard, æðeling manig
wundum awyrdded: sume on wæl crungon.
Hét þá Hildeburh, æt Hnæfes áde,
- 1115 hire selfre sunu sweoloðe befæstan,
bán-fatu bærnan, and on bæl dón
earme on eaxle. Ides gnornode,
geomrode giddum. Gúð-rinc astáh;
wand to wolcnum wæl-fyra mæst,
- 1120 hlynode for hláewe; hafelan multon,
ben-geato burston; þonne blód ætspranc,
láð-bíte lices. Lig ealle forswalg,
gæsta gifrost, þára þe þær gúð fornam:
béga folces wæs hira blæd scacen.

The noble warrior of the soldier-Scyldings [Hnæf] was made ready for the funeral pile. At the pyre might easily be seen the war-shirt stained with blood, the swine all of gold, the boar-helm of hardest iron, many a noble disfigured by wounds: some had fallen in the carnage. Then, at Hnæf's burning, Hildeburh bade them commit her own sons to the burning heat, to burn their bodies, and on the pile reduce the hapless ones to ashes. The lady groaned, uttered sorrowful cries. The warrior mounted upwards; that greatest of funereal fires rose to the clouds, roared before the mound; the heads melted, the gates of the wounds burst; then blood gushed forth, from the gash made in the body. Fire, that greediest of spirits, swallowed up all those whom war had there swept away; for both nations their welfare was departed.

¹¹⁰⁷ *icge*. No commentator, so far as I know, has been able to explain this word satisfactorily.

¹¹¹¹ *swyn*. The crest surmounting the iron helmet was a boar made of gold. In the next line *eofer* simply means 'helmet.'

¹¹¹⁵ *sunu*, MS.; read *sunu*.

¹¹¹⁷ *eaxle*. Thorpe corrects *axe*, ashes, which I have followed in the translation.

¹¹²¹ *ben-geato*. A strange compound, not elsewhere met with.

¹¹²² *lað-bíte*, lit. 'hostile bite.'

XVII.

- 1125 Gewiton him þá wígend wíca neósian,
 freóndum befeallen, Frysland geseón,
 hámas and heáh-burh. Hengest þá gyt
 wæl-fágne winter wunode mid Finne
 unhlitme ; eard gemunde,
 1130 þeáh þe he meahhte on mere drifan
 hringed-stefnan. Holm storme weol,
 won wið winde ; winter ýðe beleác
 is-gebinde, oððæt oðer com
 gear in geardas ; swá nú gyt deð,
 1135 þa þe syngales sele bewitiað
 wuldor-torhtan weder. þá wæs winter scacen ;

XVII.

Then the warriors, deprived of their friends, departed to visit the settlements, to see Friesland, the hamlets and high burgh. Hengest, during the winter, the enemy of moving waters, still dwelt there with Finn (?) ; he bethought him of his native place, though he could not urge his ringed-stemmed ship over the sea. The water boiled under the tempest, struggled against the wind ; winter locked the waves in icy bonds, till a new year came to the farm-steads, even as it now still doth, for those that continually watch for the gloriously bright weather. Then was winter fled ; fair was the bosom of the earth ; the wanderer-

¹¹²⁵ *Gewiton*. Hnaf's remaining warriors disperse to the homes assigned to them in different parts of Friesland.

¹¹²⁸ *wæl-fágne* ; *wæl*, rolling or rushing water, *fag*, infensus ; said of the winter, because it fetters the running waters with ice. Ib. *mid finnel*, MS.

¹¹²⁹ A word is wanting in the MS., of which only *l* remains ; Grein sup-

plies *eðles*. Ib. *unhlitme* has not yet been satisfactorily explained. Thorpe corrects *unflitme*, 'without dissension.'

¹¹³⁰ *he*, MS. ; *ne*, Grein.

¹¹³⁵ *sele*, MS. ; Thorpe reads *sæle*, and translates 'a happy moment.' Perhaps we should take it as the gen. agreeing with *syngales*, 'at a time perpetually recurring.' For *þa* Grein reads *þæm*.

fæger foldan bearm; fundode wrecca
 gist of geardum; he tó gyren-wræce
 swiðor þóhte þonne tó sæ-láde,
 1140 gif he torn-gemót þurhteon mihte,
 þæt he Eotena bearn inn-gemunde.
 Swá he ne forwyrnde worold-rædenne,
 þonne him Hunláfing, hilde-leóman,
 billa sélest, on bearm dyde:

1145 þæs wæron mid Eótenum ecge cuðe.

-Swylce ferhð-frecan Finn eft begeat
 sword-bealo sliðen, æt his selfes hám;
 siððan grimné gripe Guðláf and Osláf,
 æfter sæ-siðe, sorge mændon,

Hunláfing

guest [*Hengest*] longed [to set out] from the farm-steads; he thought rather on a woeful vengeance than on a sea voyage, if he might carry to the end the deadly conflict, on which he, the child of the Jutes, inly meditated. So he repudiated not the custom of the world, when [*Finn*] laid on his lap *Hunláfing*, that war-flashing sword, that best of blades: its edges were well known among the Jutes. Thus the courageous Finn afterwards was overtaken by foul slaughter at his own home, when Guthlaf and Oslaf, after their sea-voyage, made mournful mention of the cruel death-struggle,

¹¹³⁷ *wrecca* (Eng. 'wretch'), exile, wanderer. Hengest was the commander of one of those bands of rovers, with no home but their ships, who at that time infested the Northern seas.

¹¹⁴² *he ne forwyrnde*. I follow Rieger's explanation of this difficult line. Hengest, though secretly plotting vengeance, did not rebel against the established customs; and when Finn, anxious to heal the breach, 'laid on his lap,' i.e., presented to him, the good sword *Hunláfing*, Hengest accepted it.

¹¹⁴⁴ *on bearm dyde*. Ettmüller and Grein take these words to mean 'plunged into his bosom,' and to describe the murder of Finn by Hengest. But cf. l. 2194, where a nearly similar expression occurs, which can

only be understood of making a present. See also l. 2404.

¹¹⁴⁵ *ecge*. The double edge of *Hunláfing* had often been used by Finn against the Jutes with terrible effect.

¹¹⁴⁶ *Swylce* is difficult of explanation: perhaps it refers to what has been said before of the secret designs of Hengest. Ib. *begeat*, pf. of *begitan*, to reach, overtake.

¹¹⁴⁸ *grimné gripe*, rightly referred by Rieger to the struggle in which *Hnæf* had fallen.

¹¹⁴⁹ *mændon*. Against the compact which had been made, that no mention of enmities past should be allowed. Guðlaf and Oslaf, on arriving in Friesland from Denmark, freely bewailed their slain countrymen—hostilities then recommenced.

- 1150 ætwiton weána dæl; ne meahste wæfre mōd
forhabban in hreðre. þá wæs heal hroden
feōnda feorum, swilce Fin slægen,
cýning on corðre, and seó cwén numen.
Sceótend Scýldinga tó scypum feredon
1155 eal in-gesteald eorð-cýninges,
swylce hie æt Finnes hám findan meah-ton,
sigla searo-gimma. Hie on sáe-láde
drihtlice wíf tó Denum feredon,
læddon tó leódum.¹¹⁵³ Leóð wæs asungen,
1160 gleómannes gyd; gamen eft astáh,
beorhtode benc-swég; byrelas sealdon
wín of wunder-fatum. þá cwom Wealhþeów
forð,
gán under gyldnum beáge, þær þa góðan twégen,
sæton suhter-gefæderan. þa gyt wæs hiera sib
atgædere,

reproached him [as the author of] their portion of griefs; nor could Hengest's wavering mind restrain itself in his breast. Then was the hall adorned with the lives of foemen, inasmuch as Finn was slain, the king in his court, and the queen taken away. The archers of the Scýldings carried to the ships all the household stuff of the land-king, whatever they were able to find at Finn's home-stead, jewels curious and precious. They carried the noble lady in their voyage to Denmark, led her to [her] people.'

The sung was sung, the gleeman's tale [told]; after that pastime arose, the noise on the benches was loud and shrill; cup-bearers handed wine from wondrously wrought jars. Then came Weal-theow forth, with a golden coronet on her head, to go to where those two good friends, uncle and nephew, sat. Still was there

¹¹⁵² *Fin slægen*. I have attempted to give an intelligible view of this singular episode in the *Excursus* relating to it.

¹¹⁵³ *seo cwén*, Hildeburh.

¹¹⁵⁵ *eorð - cýninges*, 'land - king,' having a fixed residence and defined territory, as opposed to the 'sea-kings,' who had neither.

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occurs often in the *Laws of Ethelbert*, and is there always feminine.

¹¹⁶⁴ *suhter-gefæderan*, 'of kin on the father's side.' *Suhter* is connected with the Germ. *geschwister*. Nearly the same word is used in the *Traveler's Song*, l. 46, to express the relationship between Hrothgar and Hrothwulf; they are there called *suhter-faðran*.

1165 æghwylc oðrum trywe. Swylce þær Hunferð þyle
æt fótum sæt freán Scyldinga; gehwylc hiora
his ferhðe treowde, [nære
þæt he hæfde mōd micel, þeáh þe he his magum
árfæst æt ecga gelácum. Spræc þá ides Scyl-
dinga:

“Onfóh þissum fulle, freo-drihten mín,
1170 since brytta; þú on sælum wes,
gold-wine gumena: and to Geátum spræc
mildum wordum, swá sceal man dón.
Beó wið Geátas glæd, geofena gemyndig,
neán and feorran: þú nú . . . hafast.
1175 Me man sægde, þæt þú for sunu wolde
here-rinc habban. Heorot is gefælsod,
beáh-sele beorhta: brúc þenden þú môte
manigra medo, and þínum magum læf
folc and rice, þonne þú forð scyle
1180 methodscaft seón. Ic mínne can
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peace between them; each was true to the other. So also Hunferð the orator sat there at the feet of the Scyldings' lord; each of them trusted to his sagacity, that he had great wit,—although he was not staunch and true to his own kinsmen in the game of swords. Then the Lady of the Scyldings spake: 'Take this cup, my lord and master, dispenser of treasure; happy and glorious be thou, generous friend of men; speak to the Geatas with mild words, as one ought to do. Be thou gracious towards the Geatas, and mindful of gifts, from near and from far; thou now hast [peace]. It has been told to me, that thou wouldst gladly have the brave knight for a son. Heorot, that bright ring-hall, is cleansed; enjoy while thou mayst the mead of the many, and leave to thy sons people and kingdom, when thou must depart to see the Godhead. I know my pleasant Hroðwulf, that he will honourably uphold the youth, if

1167 *nære* = *ne were*. Hunferth had killed or caused the death of his own brothers. See l. 587.

1173 *geofena*. A lengthened form of *giofa*, from *gifu*.

1174 A word beginning with *f* has dropped out of the MS. Ettmüller suggests *friðu*, peace.

1175 *for sunu*; see l. 947.

árum healdan ; gyf þú ár þonne he,
 wine Scyldinga, worold oflætest.
 Wéne ic þæt he mid góde gyldan wille
 1185 uncran eaferan ; gif he þæt eal gemon,
 hwæt wit tó willan and tó worðmyndum,
 umbor wesendum ár árna gefremedon."
 Hwearf þá bi bence, þær hyre byre wáeron,
 Hréðric and Hróðmund, and hæleða bearn,
 1190 giogoð atgædere! þær se góða sæt,
 Beowulf Geáta, be þám gebróðrum twæm.

XVIII.

Him wæs ful boren, and freónd-laðu
 wordum bewægned, and wunden gold
 estum gecæwed ; earm-reáde twá,
 1195 hragl and hringas, heals-beága mæst
 þára þe ic on foldan gefrægen hæbbe.
 Nænigne ic under swegle sélran hýrde

thou, the Scyldings' kindly lord, shouldst leave the world before him. I ween that he will requite our heirs with good, if he bethinketh him of all that, which we, in regard to honours, erst performed for his pleasure and dignity while he was yet an infant.' Then she turned by the bench, where her sons were, Hreðric and Hroðmund, and [other] sons of warriors, the youth sitting together; there the good knight, Beowulf the Geat, sat beside the two brethren.

XVIII.

To him a cup was borne, and a friendly invitation offered, and twisted gold graciously bestowed; two armlets, raiment and rings, [and] the largest collar that I have ever heard of in the world. No finer piece of jewellery under the sky did I ever hear of as being

1185 *gemon*, pres. of *gemunan*, to call to mind.

1194 *earm-reáde*, MS.; Thorpe cor-

rects *earm-reaf*; Grein (whom I follow) *earm-hreáde*, lit. 'arm-wreaths.'

Don't worry because a page

BEOWULF.

83

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geósceaft grimne, swá hit agangen wearð
1235 eorla manegum. Syððan æfen cwom,
and him Hróðgár gewát tó hófe sínnum,
ríce to reste. Reced weardode
unrím eorla, swá hie oft ær dydon ;
benc-pelu béredon : hit geond-bræded wearð
1240 beddum and bolstrum. Beór-scealca sum,
fús and fæge, flet-reste-gebeág.
Setton him tó heáfum hilde-randas,
bord-wudu beorhtan. þær on bence wæs,
ofer æðelinge, ýð-gesene
1245 heaðo-steapa helm, hringed byrne,
þrac-wudu þrymlíc. Wæs þeáw hyra,
þæt hie oft wæron an wíg gearwe,
ge æt hám ge on herge, ge gehwæðer þára,
efne swylce mæla swylce hira man-dryhtne
1250 þearf gesælde ; wæs seó þeód tilu.

the men drank wine, they knew not fate, the cruel past, as it had befallen many an earl. After that the evening came, and Hroðgar departed from them to his lodging, the ruler [went] to rest. An innumerable multitude of earls guarded the mansion, as they often did aforetime ; they bared the bench-floor ; it was spread over with beds and bolsters. Some of the beer-drinkers [tapsters?], alert and joyful, lay down to rest. They placed at their heads their battle shields, their bright wooden bucklers. There on the bench, above the noble, might easily be seen his towering helmet, his coat of chain-mail, his glorious war-shield. It was their custom, that they should often be ready for battle, whether at home or abroad, and any one of them indifferently, just on such occasions as their liege lord had need of them ;—that was a serviceable people !

¹²³⁶ him, the ethical dative.

¹²³⁹ benc-pelu. pelu is the Engl. 'deal.' On the earthen floor of a Teutonic drinking-hall a flooring of timber was placed which covered part of it, and on which the tables and benches were set: they were removed at bed-time. See lines 486 and 775.

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1249 *swylce*, lit. 'as the need of them happened to the lord.'

II.

GRENDLES MODOR.

XIX.

Sigon þá tó slápe. Sum sára ongeald
 æfen-reste, swá him ful oft gelamp,
 siððan gold-sele Grendel warode,
 unriht æfnde, oððæt ende becwom,
 1255 swylt æfter synnum. Þæt gesýne wearð,
 wíð-cuð werum, þætte wrecend þá gyt
 lifde æfter láðum, lange þrage
 æfter guð-ceare, Grendles móðor.
 Ides, aglác wíf, yrmðe gemunde,
 1260 seó þe wæter-egesan wunian scolde,

II.

XIX.

Then sank they to sleep. One paid dearly for his evening rest, as had happened to them full oft, since Grendel had occupied the gold-hall, and accomplished wrong, until his end came, death after sin. That was [clearly] seen, widely known among men, that an avenger yet survived the foe, a long while after the perilous battle, —Grendel's mother. The woman, the monstrous witch, brooded over her misery,—she who was doomed to dwell among the terrors of waters, the cold streams, after that Cain became the murderer of

Book II. Although the MS. has no break at this place beyond one of the usual sectional divisions, the arrangement which makes a new book commence here is not an arbitrary one. The poet seems to take a fresh departure from this point; he recapitulates shortly the events described in the foregoing Book as if he were addressing himself to a fresh

audience, or as if he wished to give a certain independence to the present book, so that it might stand alone and tell its own story, even if those to whom it came were unacquainted with the First Book. Even the affiliation of Grendel to Cain is here insisted upon afresh, just as in Book I., l. 107.

1253 warode, pf. of *warian*, to guard, occupy.

- cealde streámas, siððan Cain gewearð
 to ecg-banan ángan bréðer,
 fæderen-mæge. He þá fág gewát
 morðre gemearcod, man-dreám fleón,
 1265 westen warode. þanon wóc fela
 geósceaft-gásta; wæs þára Grendel sum,
heoro-wearh hetelic. Se æt Heorote fand
 wæccendne wer wiges biðan;
 þær him aglæca æt græpe wearð;
 1270 hwæðre he gemunde mægenes strenge,
 giufæste gife, þe him God sealde,
 and him to ánwaldan áre gelyfde,
 frófre and fultum. Þý he þone feónd ofercwom,
 gehnægde helle gást; þá he heán gewát,
 1275 dreáme bedæled, deað-wíc seón,
 man-cynnes feónd. And his módor þá gyt,
 gifre and galg-mód, gegán wolde

his own brother, his father's son. He then, stained with guilt, branded with murder, departed, fleeing from human joys, [and] dwelt in the wilderness. Thence woke to life a troop of the spirits of old time; of these Grendel was one, a raging were-wolf. He had found at Heorot a man, awake and vigilant, awaiting the conflict; there the monster was at grips with him; nevertheless he [Beowulf] bethought him of his strength and vigour, those ample gifts which God delivered to him, and in him as the Sole Ruler sincerely trusted for comfort and succour. By this he overcame the fiend, laid low the hell-born spirit; then he [Grendel], the foe of mankind, abject and deprived of joy, departed to visit the abode of death. And his

1266 *geó-sceaft-gasta*. See l. 1234. *Geo* or *geo* meaning of 'old,' 'anciently,' *geosceaft* (which only occurs in these passages) seems to mean much the same as *frumsceaft*. l. 45.

1267 *heoro-wearh*. *Wearh*, or *wearg*, O.H.G. *warg*, Icel. *vargr*, 'wolf,' but with a notion of wickedness and cursedness attached to it. Grimm points out the same word in several Slavonic languages as used for the

devil: Pol. *wrog*, Bohem. *wrah*, Serv. *wrag*. Hence came 'were-wolf,' the French *loup-garou*, the superstitions connected with which in the Middle Ages and far earlier were countless. In the *Laws of Canute* the devil is spoken of as *wod-freca were-wulf*.—(Grimm's *Deut. Myth.* 948.) Heoro has an intensive force.

1271 *gim-*, MS.; Kemble, Thorpe, and Grein correct *gin-*.

1277 *galg-mód*, lit. 'gallows-minded.'

sorhfulne sið, sunu þeodwrecan. *leaf*
 Com þá tó Heorote, þær Hring-Dene
 1280 geond þæt sæld swáfun; þá þær sóna wearð
 edhwyrft eorlum, siððan inne fealh
 Grendles módor. Wæs se grýre læssa,
 efne swá micle swá bið mægða cræft,
 wíg-grýre wifes be wæpned-men,
 1285 þonne heoru bunden, hamere gefuren,
 sweord swáte fáh (swín ofer helme),
 ecgum þyhtig, andweard scireð.
 Þá wæs on healle heard-ecg togen,
 sweord ofer setlum, síð-rand manig
 1290 hafen handa-fæst; helm ne gemunde,
 byrnan síde, þá hine se bróga angeát.
 Heó wæs on ófste, wolde út þanon
 feore beorgan, þá heó onfunden wæs.

mother yet, ravenous and wrathful, desired to set forth on a dread enterprise, signally to avenge her son. Then came she to Heorot, where the Ring-Danes lay asleep about that palace; then there was soon a panic among the earls, when Grendel's mother burst in. The terror was less [than in the time of Grendel], even in proportion as is the strength of maids, the fear inspired in warfare by a woman, beside an armed man, when the banded sword, hammer-beaten, the faulchion stained with gore (the boar above the helmet) with trenchant edge, sheareth downright. Then in the hall was the hard edge drawn, the sword above the seats, many a broad shield, firmly clutched, was upreared; [no one] thought of helmet, nor broad corselet, when the terror seized him. She was in haste,

1278 *sunu þeodwrecan*, MS.; but there seems to be no way of making sense of the passage, but by supposing a compound verb, *þeodwrecan*.

1281 *edhwyrft*, lit. 'a turning back.'

1285 *bunden* perhaps refers to the sword being stained different colours, so as to have a banded appearance. Ib. *gefuren* is a *vox ignota*.

1286 *swín ofer helme*. These words are completely out of place, and I can

only suppose that the poet introduced them because he could not otherwise obtain the alliteration.

1287 *ecgum þyhtig*, doughty with edges; *and-weard*, right opposite, *ex adverso*. *þyhtig* is restored by Thorpe; the word is now effaced from the MS.; Thorkelin has *dyhttig*.

1288 *togen*, part. of *teon*, to draw.

1290 *hafen*, part. of *hebban*, to heave.

1293 *feore*, dat. of *feorh*, governed by *beorgan*.

- Hraðe heó æðelinga ânne hæfde
 1295 fæste befangen, þā heó to fenne gang;
 sé wæs Hróðgáre hæleða leófast,
 on gesiðes háð; be sáem tweónum,
 rice rand-wíga, þone þe heó ræste abreát,
 bláed-fæstne beorn. Næs Beowulf þær,
 1300 ác wæs oðer in ær geteohhod,
 æfter maððum-gife, mærum Geáte. [genam
 Hreám wearð on Heorot; heó under heolfre
 cuðe folme. Cearu wæs geniwod
 geworden in wícum; ne wæs þæt gewrixle til,
 1305 þæt hie on bá healfa biggan scoldon
 freónda feorum. Þá wæs fród cyning,
 hár hilde-rinc, on hreón móde,
 syððan he aldor-þegn unlyfigendne,
 þone deórestan, deáðne wisse.
 1310 Hraðe wæs tó búre Beowulf fetod,

she wished to get safely with life out from thence, as she was discovered. Suddenly she had taken fast hold of one of the nobles, as she went to the fen; that was to Hroðgar the most beloved among his warriors, in the rank of a retainer, by the two seas, a powerful shield-warrior, whom, in the midst of prosperity, she carried off while asleep. Beowulf was not there, for another lodging had been before assigned to him, the great Geat, after the bestowal of the treasures. There was uproar in Heorot: she took, covered as it was with blood, the well-known hand. Distress was renewed, prevailing in the dwellings; nor was that a good exchange, that they on both sides had to buy with the lives of friends. Then the sage king, the hoary warrior, was in a fierce mood when he knew that his leading thane was bereft of life, his dearest friend dead. Quickly was Beowulf fetched to the bower, that soldier blessed with

¹²⁹⁸ *abreat*, pf. of *abreatan*, or *abreotan*, the meaning of which seems to vary. In several places the meaning of killing, crushing, destroying is certainly the right one. Here and in l. 2930 it is doubtful whether the notion is not that of 'carrying off.'

¹³⁰⁰ *in* = 'inn,' lodging.

¹³⁰² *genam*. Grendel's mother takes down the gory hand and arm of her son from the roof.

¹³⁰⁵ *on bá healfa*. Ettmüller explains, on the part both of Hrothgar and of Grendel's mother.

¹³¹⁰ *fetod*, part. of *fetian*, to fetch.

- 1150 ætwiton weána dæl; ne meahite wæfre mód
forhabban in hreðre. þá wæs heal hroden
feónða feorum, swilce Fin slægen,
cýning on corðre, and seó cwén numen.
Sceótend Scyldinga tó scypum feredon
- 1155 eal in-gesteald eorð-cýninges,
swylce hie æt Finnes hám findan meahton,
sigla searo-gimma. Hie on sæ-láde
drihtlice wif tó Denum feredon,
læddon tó leódum.¹¹⁵² Leóð wæs asungen,
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beorhtode benc-swég; byrelas sealdon
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folc and rice, þonne þú forð scyle
1180 methodscaft seón. Ic mínne can
glædne Hróðulf, þæt he þa geogoðe wile

peace between them; each was true to the other. So also Hunferð the orator sat there at the feet of the Scyldings' lord; each of them trusted to his sagacity, that he had great wit,—although he was not staunch and true to his own kinsmen in the game of swords. Then the Lady of the Scyldings spake: 'Take this cup, my lord and master, dispenser of treasure; happy and glorious be thou, generous friend of men; speak to the Geatas with mild words, as one ought to do. Be thou gracious towards the Geatas, and mindful of gifts, from near and from far; thou now hast [peace]. It has been told to me, that thou wouldst gladly have the brave knight for a son. Heorot, that bright ring-hall, is cleansed; enjoy while thou mayst the mead of the many, and leave to thy sons people and kingdom, when thou must depart to see the Godhead. I know my pleasant Hroðwulf, that he will honourably uphold the youth, if

1167 *nære* = *ne were*. Hunferth had killed or caused the death of his own brothers. See l. 587.

1173 *geofena*. A lengthened form of *giofa*, from *gifu*.

1174 A word beginning with *f* has dropped out of the MS. Ettmüller suggests *fridu*, peace.

1175 *for sunu*; see l. 947.

- árum healdan ; gyf þú áer þonne he,
 wine Scyldinga, worold oflættest.
 Wéne ic þæt he mid góde gyldan wille
 1185 uncran eaferan ; gif he þæt eal gemon,
 hwæt wit tó willan and tó worðmyndum,
 umbor wesendum áer árna gefremedon."
 Hwearf þá bi bence, þær hyre byre wáeron,
 Hréðric and Hróðmund, and hæleða bearn,
 1190 giogoð ætgædere : þær se góða sæt,
 Beowulf Geáta, be þám gebróðrum twæm.

XVIII.

- Him wæs ful boren, and freónd-laðu
 wordum bewágned, and wunden gold
 estum geeáwed ; earm-reáde twá,
 1195 hrægl and hringas, heals-beága mæst
 þára þe ic on foldan gefrægen hæbbe.
 Nánigne ic under swegle sélran hýrde

thou, the Scyldings' kindly lord, shouldst leave the world before him. I ween that he will requite our heirs with good, if he bethinketh him of all that, which we, in regard to honours, erst performed for his pleasure and dignity while he was yet an infant.' Then she turned by the bench, where her sons were, Hreðric and Hroðmund, and [other] sons of warriors, the youth sitting together ; there the good knight, Beowulf the Geat, sat beside the two brethren.

XVIII.

To him a cup was borne, and a friendly invitation offered, and twisted gold graciously bestowed ; two armlets, raiment and rings, [and] the largest collar that I have ever heard of in the world. No finer piece of jewellery under the sky did I ever hear of as being

¹¹⁸⁵ *gemon*, pres. of *gemunan*, to call to mind.

¹¹⁹⁴ *earm-reade*, MS. ; Thorpe cor-

rects *earm-reaf* ; Grein (whom I follow) *earm-hreade*, lit. 'arm-wreaths.'

- ofer þæm hongiað hrinde bearwas,
 wudu wyrtrum fæst, wæter oferhelmað :
 1365 þær mæg nihta gehwæm níð-wundur seón,
 fyr on flóde. Nó þæs fród leofað
 gumena bearna þæt þone grund wite,
 þeah þe hæð-stápa hundum geswenced,
 heorot hornum trum, holt-wudu séce,
 1370 feorran geflymed, ær he feorh seleð,
 aldor on ófre, ær he in wille
 hafelan [hýdan]. Nis þæt heoru stów.
 þonon ýð-geblond up-astígeð
 won to wolcnum, þonne wind styreð
 1375 láð gewidru, oððæt lyft drysmað,
 roderas reótað. Nú is se ræd gelang
 eft æt þe ánum; eard git ne const,
 frecne stówe, þær þú findan miht
 fela-sinnigne secg. Séc gif þú dyrre ;

hence, a mile by measure, that the mere lies ; over it hang groves of dead (?) trees, a wood fast-rooted, [and] bend shelteringly over the water ; there every night may [one] see a dire portent, fire on the flood. No one of the sons of men is so experienced as to know those lake-depths ; though the heath-ranging hart, with strong horns, pressed hard by the hounds, seek that wooded holt, hunted from far, he will sooner give up his life, his last breath on the bank, before he will [hide] his head therein. It is not a holy place. Thence the turbid wave riseth up dark hued to the clouds, when the wind stirreth up foul weather, until the air grows glomy, the heavens weep. Now is the speech come back to thee alone ; thou knowest not yet the haunt, the dangerous place, where thou mayst find this most sinful being. Seek [him] if thou durst ;

¹³⁶⁵ *hrinde*, an unknown word. Thorpe translates 'barky,' Thorkelin 'pensilia'; Grein thinks it may mean 'dead,' as connected with an old English word *rind*, frozen to death.
¹³⁶⁶ *fyr*. Grein translates 'a man,' as nom. case to *mæg*; but surely it is better to understand it of the *fire*, which, as we read afterwards, raged

beneath the surface of the mysterious lake.

¹³⁶⁶ *fród leofað*, peritus vivit ; i.e., is cunning enough. This phrase occurs in a poem on the Wonders of Creation in the Exeter MS.

¹³⁷² A word is missing. Grein accepts Thorpe's insertion of *hydan*.

¹³⁷³ *dyrre*, pr. sub. of *durran*, to dare.

1380 ic þe þa fáhðe feó leánige,
eald-gestreónum, swá ic ár dyde,
wundum golde, gyf þú onweg cymest.

Begin

XXI.

Beowulf maðelode, bearn Ecgþeówes ;
Ne sorga, snotor guma! sélre bið æghwæm
1385 þæt he his freónd wrece, þonne he fela murne.
Ure æghwylc sceal ende gebídan
worolde lífes: wyrce se þe móte
dómes ár deáðe ; þæt bið driht-guman
unlífgendum æfter sélest.
1390 Arís, ríces weard? uton hraðe fêran
Grendles magan gang sceáwigan.
Ic hit þe geháte, nó heó on holm losað,
ne on foldan fæðm, ne on fyr-gen-holt,
ne on gyfenes grund, gâ þær heó wille.

I will reward thee duly for that fight with old treasures, as I formerly did, with twisted gold, if thou comest away [alive].

XXI.

Beowulf spake, the son of Ecgtheow: 'Grieve not, thou wise man! better it is for everyone that he should avenge his friend, than that he should mourn exceedingly. Each one of us must abide the end of worldly life; let him who may work out [his portion] of glory before his death; that shall hereafter be best for the chieftain when no more in life. Arise, guardian of the kingdom! let us go, and quickly fare, to spy out the goings of Grendel's mother. I promise it thee; she shall not escape by water, nor into the bosom of the earth, nor into the mountain-forest, nor the bottom

1382 *wundum*, MS. Grein's correction, *wundnum*, is entirely satisfactory.

1390 *uton*, or *wuton*, corresponds in meaning to the French *allons*.

1391 *magan*, lit. 'relative.'

1392 *no he an helm*, MS., which is without meaning Thorpe corrects *heo on holm*, which I have followed in the translation. Grein retains *helm*.

- 1395 þys dōgōr þú geþyld hafa
 weána gehwylces, swá ic þe wéne tó.
 Ahleóp þá se gomela, Gode þancode,
 mihtigan drihtne, þæs se man gespræc.
 þá wæs Hrōðgáre hors gebæted,
 1400 wicg wunden-feax. Wisa fengel
 geatolic gende; (gum-feða stóp
 lind-hæbbendra.) Lastas wæron
 æfter wald-swaðum wide gesýne;
 gang ofer grundas gegnum fōr,
 1405 ofer myrcan mōr: mago-þegna bær
 þone sélestan sawolleásne,
 þáre þe mid Hrōðgáre hám eahtode.
 Ofer-eóde þá æþelinga bearn
 steáp stán-hliðo, stige nearwe,
 1410 enge āpaðas, uncuð gelád,
 neowle næssas, nicor-húsa fela.]
 Hē feara sum beforan gengde,

of the sea, let her go where she will. This day have thou patience concerning every trouble, as I expect in thee.'

Then the old man sprang up, he thanked God, the mighty Lord, for what the man spoke. Then was Hrōðgar's horse bitted, a steed with curling mane. The wise chieftain, fully equipped, went forth; a battalion of shield-bearing men marched [with him]. The footsteps were widely seen along the forest glades; the track over the ground led straight on, across the gloomy meor; she bore the lifeless corpse of the best of the thanes, his kinsmen, who with Hrōðgar protected the homestead. Then the descendant of princes passed over a steep stony rise, narrow roads, strait lonely paths, an unknown way, precipitous headlands, [by] many haunts of Nixes. He, attended by a few prudent men, went before to survey the

¹⁴⁰¹ *gende*, MS. Thorpe corrects *gengde*, went. Grein refers to the Icelandic *gana*, *gandi*, ruere temere et præcipiti cursu.

¹⁴⁰⁴ *gegnum fōr*, went straight on.

¹⁴⁰⁷ *hām eahtode*, the reading of

the MS., would mean 'consulted for the household.' I am inclined to follow Kemble in correcting *ealgode*, 'protected.'

¹⁴¹² *feara sum*, one of a few; see l. 1312 and note.

- wísra monna, wong sceáwian,
 oððast he færinga fyr-gen-beámas
 1415 ofer hárne stán hleónian funde,
 wynleásne wudu; wæter under stód
 dreórig and gedréfed. Denum eallum wæs,
 winum Scyldinga, weorce on móde
 tó geþolianne, þegne monegum,
 1420 oncyð eorla gehwæm, syððan Æscheres,
 on þám holm-clife, hafelan méttan.
 Flód blóde weol (folc tósægon),
 hátan heolfe; horn stundum song
 fúslíc . *fyrð* leoð. Feða eal gesæt.
 1425 Gesawon þá æfter wætere wyrm-cynnes fela,
 séllice sê-dracan, sund cunnian;
 swylce on næs-hleoðum nicras licgean,

region, until he suddenly came upon some mountain trees bending over a hoar rock, a cheerless wood; the water lay below, dreary and troubled. To all the Danes, the friends of the Scyldings, it was [a thing] grievous in mind to endure for many a thane, a distress for each earl [among them], when, on the cliff beside the sea, they came upon the head of Æschere. The flood bubbled with blood, (the people looked on), with hot gore; the horn sounded at intervals a funeral strain. The troop all sat down. Then saw they along the water many creatures of the serpent kind, strange sea-dragons exploring the deeps, as also Nixes lying on the headland-

¹⁴¹³ *wong* usually means 'meadow.'

¹⁴¹⁵ *ofer hárne stan*. The picture of the weird tarn, with great grey rocks overhanging it, and 'mountain-trees' (such as mountain-ashes, pines, birches, I suppose) bending over the rocks, is finely and vigorously drawn.

¹⁴¹⁸ The few Danish nobles whom Hrothgar had taken on with him in advance of the column (*feða*) appear to be called *wine Scyldinga*, in a sense somewhat resembling that in which we have found the king himself often called the *wine* of his people. For the earls or nobles in a Teutonic tribe might be called no less than

the king, though in a lower sense, the friendly patrons and protectors of the general body of the free-men.

¹⁴²⁰ *oncyð*; see l. 830.

¹⁴²² *tósægon*. A less common form of the pf. of *to-seon*, for *to-sawon*. It occurs also in *Elene*, 1105.

¹⁴²⁴ A word or part of a word, of four or five letters, between *fúslíc* and *leoð*, is now lost; nor was it legible even in Thorkelin's time, as Grein proves. *fus-leoð* means, a death-lay; probably therefore *fúslíc* . . . *leoð* has a somewhat similar signification. Grein reads *fyrð-leoð*.

- hord-madmum hæleða, syððan Hama ætwæg
 to here-byrhtan byrig Brósinga mene,
 1200 sigle and sinc-fæt: searo-niðas fealh
 Eormenrices; geceás écne ræd.
 Þone hring hæfde Higelác Geáta,
 nefa Swertinges, nyhstan siðe,
 siððan he under segne sinc ealgode,
 1205 wæl-reáf werede. Hine wyrd fornam,
 siððan he for wlenco weán ahsode,
 fæhðe tó Frysum. He þa frætwe wæg,
 eorcnan-stánas, ofer ýða ful
 rice þeóden. He under rande gecranc:
 1210 gehwearf þá in Francna fæðm feorh cyninges,
 breóst-gewædu, and se beáh somod:
 wýrsan wig-frecan wæl reafedon,
 æfter gúð-sceare; Geáta leóde
 hreá-wíc heoldon. Heal swége onfeng:

in the possession of heroes, since Hama carried away the Brosinga-men, gems and precious vessels, at the bright burgh; he incurred the malignant hate of Eormenric; he obtained lasting advantage. That collar had Higelac the Geata, nephew of Swerting, on his last raid, when under his banner he defended the treasure, guarded the spoils of the slain. Fate swept him away, when owing to his pride he experienced disasters, in the feud with the Frisians. He bore that jewel, [the collar of] precious stones, across the brimming waters, that powerful king. He sank low beneath his shield; then passed into the power of the Franks the life of the king, his breast-weeds and the collar together; inferior combatants rifled the dead body, according to the lot of war; the people of the Geatas dwelt in the abode of slaughter.

¹¹⁹⁸ *madmum*, MS.; read *maððum*.
 Ib. *ætwæg*, pf. of *ætwegan*.

¹¹⁹⁹ *here-byrhtan*, MS.; Grein corrects *þære byrhtan*. Ib. *Brósinga mene*, mentioned in the *Edda* as the neck-lace of Freyja. See the *Excursus* in the Appendix.

¹²⁰¹ *geceas*, pf. of *geceosan*, to choose.

¹²⁰⁷ *fæhðe*. For an account of

Higelac's disastrous expedition see *Introduction*, § 2.

¹²⁰⁸ *eorcnan-stanas*, precious stones; Icel. *arknastein*, Goth. *arkniss*. Ib. *ýða ful*, lit. 'the cup of the waves.'

¹²¹⁴ *hrea-wíc heoldon*. The natural interpretation would be 'had possession of the place of carnage'; i.e., stood their ground, and repelled the enemy; but, as Higelac and the

- 1215 Wealhþeow maðelode, heó fore þám werede
 Brúc þisses beáges, Beowulf leófa [spræc :
 hyse, mid hæle, and þisses hrægles neót,
 þeód-gestreóna, and geþeóh tela:
 cén þec mid cræfte, and þyssum cnyhtum wes
 1220 lára líðe; ic þe þæs leán geman.
 Hafast þú gefered þæt þe feor and neáh,
 ealne wide-ferhð, weras ehtigað
 efne swa side swa sæ bebugeð
 windge eard-weallas. Wes, þenden þú lifige,
 1225 æðeling eádig! ic þe an tela
 sinc-gestreóna. Beó þú sunum mínum
 dáðum gedéfe, dreám healdende.
 Her is æghwylc eorl oðrum getrýwe,
 módes milde, man-drihtne hold;
 1230 þegnas syndon geþwære, þeód eal gearo;
 druncne dryht-guman; dóð swá ic bidde.
 Eóde þá tó setle. Þær wæs symbla cyst,

The hall became uproarious: Wealtheow spake; she delivered herself [thus] before the company: 'Receive and wear this collar, O youth, dear Beowulf, in all prosperity, and make good use of this raiment, [for they are] public gifts; and thrive well; enkindle thy spirit strongly, and be to these young men a mild teacher; I will bethink me to requite thee there-for. Thou hast dealt so, that men will honour thee far and near all thy life long, even as widely as the sea embraceth the windy-bulwarks of the land. Be, while thou livest, a prosperous noble! I will bestow on thee lavishly presents of treasure. Be thou in act staunch to my sons, upholding [their] joy. Here all the earls are true to one another, mild of mood, loyal to their chief lord; the thanes are in accord, the people all ready; the vassals have well drunk: do ye as I bid.'

Then went she to her seat. There was the choicest of feasts,

Geatas were utterly routed, this interpretation does not seem to be here admissible. Ib. *swege onfeng*, lit. 'took to noise.'

¹²¹⁷ *neot*, imper. of *neotan*.

¹²²² *ealne wide-ferhð*; see l. 702.

¹²²⁴ *wind geard weallas*, MS.

Thorpe's correction, which is at once very simple, and removes all difficulty of construction, I have adopted. Grein reads *wind geond weallas*.

¹²²⁵ *an*, pres. of *unnan*, to grant.

¹²²⁹ *hold*. The MS. has *heol*, with the *e* struck out.

- þa on undernmæl oft bewitigað
 sorhfulne sið on segl-raðe,
 1430 wyrmas and wildeór. Hie onweg hruron,
 bitere and gebolgne, bearhtm ongeáton,
 gúð-horn galan. Sumne Geáta leód,
 of flán-bogan, feores getwáfde,
 yð-gewinnes, þæt him on aldre stóð
 1435 here-stræl hearda. He on holme wæs
 sundes þe sænra, þá hyne swylt fornam.
 Hraðe wearð on yðum, mid eofer-spreótum,
 heoro-hócihtum, hearde genearwod,
 niða genáged, and on næs togen,
 1440 wundorlic wæg-bora: weras sceáwedon
 gryrelicne gist. Gyrede hine Beowulf
 eorl-gewáðum: nalles for ealdre mearn;
 scolde here-byrne, hondum gebroden,

slopes, which in the mid-day time often take notice of a voyage full of hardship on the sail-traversed sea, serpents and wild creatures. They rushed away bitter and fierce, [when] they heard the clang, the war-horn pealing. One of them, the lord of the Geatas, with an arrow from a bow, deprived of life, of his watery toil, so that the hard bolt pierced to the vitals. He in the water of the lake was the more sluggish, when death took him. Quickly was he, the wondrous water-beast, closely pressed, fiercely plied, with boar-poles, sharp hatchets, and drawn on to a headland; the men gazed on the grisly creature.

Beowulf arrayed himself in the weeds of an earl; he was not solicitous about his life; his coat of mail, linked together by hands,

¹⁴²⁹ I think a line has dropped out after *bewitigað*, to this effect—'seafaring men while they are plying.' Thus the whole sentence would run: 'they saw . . . Nixes lying . . . which in the midday time often notice [sailors, while they are plying] a weary voyage,' &c.

¹⁴³⁰ *hruron*, pf. of *hreosan*.

¹⁴³² *galan*, lit. 'yell.'

¹⁴³³ of *flán-bogan*, 'from an arrow-

bow.' *Flan* is Chaucer's *flo*, pl. *flone*.

¹⁴³⁴ *yð-gewin*, 'wave-toil,' refers to the restless activity of the creature, always darting to and fro about the mere.

¹⁴³⁵ *He on holme wæs*. This seems to be intended for a joke; if so, it is a truly ponderous one.

¹⁴³⁶ *þe*, MS.; *þá*, Th.

¹⁴³⁷ *eofer-spreotum*, lit. 'boar-sprits.'

- síd and searo-fáh, sund cunnian,
 1445 seó þe bân-cofan beorgan cuðe,
 þæt him hilde-gráp hreðre ne mihte,
 eorres inwit-feng, aldre gesceððan.
 Ac se hwíta helm hafelan wérede,
 se þe mere-grundas mengan scolde,
 1450 sécan sund-gebland, since geweorðad,
 befangen freá-wrasnum, swá hine fyrrn-dagum
 worhte wæpna smið, wundrum teóde,
 besette swín-lícum, þæt hine syððan nó
 brond né beado-mecas bitan né meahton.
 1455 Næs þæt þonne máetost mægen-fultuma,
 þæt him on þearfe lāh þyle Hrōðgáres.
 Wæs þæm hæft-mece Hrunting nama;
 þæt wæs ān foran cald-gestreóna;
 ecg wæs īren ater-tānum fāh
 1460 ahyrðed heaðo-swate; næfre hit æt hilde ne swāc

broad and cunningly stained of many colours,—which could protect his body, so that an enemy's grip might not harm his vitals, [nor] the malignant clutch of an angry foe his life,—was to explore the depths. But the white helmet guarded his head, which [the helmet] was to venture into the mere-abysses, to penetrate the turbid waters, richly ornamented, laced with splendid chains, as an armourer wrought it in far-off days, furnished it with wonders, fixed upon it the likeness of a swine, so that never afterwards brand or dagger should be able to bite into it. Nor at that time was that the least of mighty aids, which Hrōðgar's orator lent him in his need. Hrunting was the name of this short-hilted sword; it was one of [Hunferth's] old treasures long before; the edge was iron, stained with poisoned rods, hardened by blood spilt in battle; never had it failed any man in battle, of those whose hands had

¹⁴⁴⁹ *mengan*, properly, to mix; hence, to mix oneself with, intrude upon, venture into.

¹⁴⁵⁰ *sund-gebland*, lit. 'sound-blending,' or mixture.

¹⁴⁵¹ *freá-wrasnum*, 'chains suitable for a prince,' from *freá-wrasen*. Another compound, *inwit-wrasnum*,

occurs in *Andreas*, 948.

¹⁴⁵² Perhaps *wundrum* should be taken as an adverb, 'wonderfully framed.'

¹⁴⁵³ *lāh*, pf. of *lihan*, to lend.

¹⁴⁵⁹ *āter-tānum*. *Āter*, venom, is usually spelt *ātor*, or *āttor*. *Tan*, virga. ¹⁴⁶⁰ *swāc*, pf. of *swican*.

manna éngum, þára þe hit mit mundum bewand,
se þe grýre-siðas gegán dorste,
folc-stéde fára. Næs þæt forma sið,
þæt hit ellen-weorc æfnan scolde.

- 1465 Huru ne gemunde mago Ecglaðes,
eafodas cræftig, þæt he ár gespræc,
wíne druncen, þá he þæs wæpnes onláh
sélran sweord-freca; selfa ne dorste
under ýða gewin aldre genéðan,
1470 drihtscype dreógan; þær he dóme forleás
ellen-mærðum. Ne wæs þæm oðrum swá,
syððan he hine to gúðe gegyred hæfde.

$\frac{3}{3}$

XXII.

Beowulf maðelode, bearn Ecgþeowes :
Gepenc nú, se mæra maga Healdenes,

wielded it,—those who durst enter upon perilous enterprises, [attack] the homestead of foes. This was not the first time that it [the sword] was to perform a mighty work. Surely the son of Ecglað, [though] powerful and strong, bethought him not of what before, when drunk with wine, he had spoken, when he lent that weapon to a better swordsman; he himself durst not risk his life under the turbulent waves, [nor] bear the brunt of heroic deeds; there he lost the glory of feats of arms. It was not so with the other, after he had arrayed himself for battle.

XXII.

Beowulf spake, the son of Ecgtheow: 'Remember now, great son of Healfdene, wise chieftain, rich and kind lord of men,—now

¹⁴⁶¹ *bewand*, pf. of *bewindan*. In the phrase 'of those that,' or 'of those who,' in English, 'that' and 'who' are plural; but the Anglo-Saxon idiom requires *þe* in the corresponding phrase, *þara þe*, to be singular, and to take a singular verb. See l. 1686.

¹⁴⁶⁷ *onlihan* is to 'make a loan of,'

and therefore governs a gen. of the object.

¹⁴⁷⁰ *dome*, MS.; Thorpe corrects *dom*.

¹⁴⁷¹ *ellen-mærðum*. Thorkelin has *ellen-mærða in*. It is not easy to see what sense can be made of *ellen-mærðum*.

- 1475 *snotttra fengel, nú ic com siðes fús,*
gold-wine gumena, hwæt wit geó spræcon:
Gif ic æt þearfe þínre scolde
aldre linnan, þæt þú me á wære
forð-gewitenum on fæder stæle.
- 1480 *Wes þú mundbora mínum mago-þegnum,*
hond-gesellum, gif mee hild nime.
Swylce þú þa madmas, þe þú me sealdest,
Hróðgár leófa, Higeláce onsend:
mæg þonne on þám golde ongitan Geáta dryhten,
- 1485 *gescón sunu Hreðles, þonne he on þæt sinc stárað,*
þæt ic gum-cystum gôðne funde,
beága bryttan, breác þonne móste.
And þú Hunferð læt ealde láfe,
wrætlíc wæg-sweord, wid-cuðne man,
- 1490 *heard-ecg habban: ic me mid Hruntinge*
dóm gewyrce, oððe mec deað nimeð.
Æfter þám wordum Weder-Geáta leód
éfst e mid elne; nalas andsware

that I am ready for the adventure, what we two spoke of some time since,—that if I [helping thee] in thy need, should lose my life, thou wouldst ever be to me, when departed, in a father's stead. Be thou a guardian to the thanes, my kinsmen, my trusty comrades, if the fight go against me. Moreover, dear Hrothgar, send thou to Higelac those treasures which thou gavest me; the lord of the Geatas may perceive by that gold, and the son of Hrethel [may] see, when he gazeth on those costly things,—that I found a munificently good dispenser of rings, [and] enjoyed [his bounty] while I might. And do thou let Hunferth, that man of wide renown, have the old heir-loom, the cunningly-forged heavy sword, hard-edged;—I will earn for myself glory with Hrunting, or death shall take me.

+

After these words the lord of the Weder-Geatas hastened away

¹⁴⁸⁶ *gum-cystum gôðne*. So Abraham is called by Cædmon *gum-cystum gôð* (*Gen.* 17(3)).

¹⁴⁸⁹ *wæg-sweord*, 'weighty-sword'; *wæg* is a balance. This sword, which

Hrothgar had a little while before given to Beowulf (l. 1023), the latter now desires may, in the event of his death, be transferred to Hunferth.

- bídan wolde. Brim-wyln onfeng
 1495 hilde-rince. þá wæs hwíl dæges
 ær he þone grund-wong ongytan mehte.
 (Soða þæt onfunde se þe flóða begong-
 heoro-gifre beheold hund missera,
 grim and grædig, þæt þær gumena sum
 1500 ælwihta eard ufan cunnode.)
 Gráp þá tó-geanes, gúð-rinc gefeng
 atolan clommum : no þý ær in-gescód
 hálan líce, hring utan ymb-beárh,
 þæt heof þone fyrd-hom þurh-fón ne mihte, .
 1505 locene leódo-syrcean, láðan fingrum.
 Bær þá seó brim-wylf, þá heof to botme com,
 hringa þengel to hófe sínum,

resolutely ; on no account would he abide an answer. The whelm-
 ing waters received the warrior. Then it was some while ere he
 could discern [objects at] the bottom. Soon did she [Grendel's
 mother], who, greedy for blood, had for fifty years had her haunt
 in the water's flow, grim and ravenous, discover that some man
 was there exploring from above the abode of strange creatures.
 Then she grappled with him, she seized the warrior in her devilish
 grasp ; [yet] not thereby did she the sooner harm the sound body ;
 the chain-mail without protected him, so that she might not pene-
 trate that breast-plate, the locked body-shirt, with her loathly
 fingers. Then the water-wolf, when she came to the bottom,

¹⁴⁹⁵ *hilde-rince* is dat., as in lines 852 and 1213. *hwíl dæges* ; Mr. Thorpe renders 'a day's space.' Surely, if this were meant, it would be *dogores*, not *dæges*. A period in the day, or a space of time, seems to me all that is intended.

¹⁴⁹⁷ *se þe*, MS. ; Grein and Thorpe correct *seo* ; but cf. l. 1344.

¹⁴⁹⁸ *missera*, half-years, from *mis-sere* ; Icel. *misseri*.

¹⁵⁰¹ *Gráp-gefeng*, pfs. of *gripan* and *ge-fón*.

¹⁵⁰² *atolan*. On this form of the dat. (or abl.) pl. of the adj., which we have met with twice before (lines

907, 965), see Rask's *Anglo-Saxon Grammar*, § 75. Ib. *in-gescod*, pf. of *in-gesceadan*.

¹⁵⁰³ *ymb-beárh*, pf. of *ymb-beorgan*.

¹⁵⁰⁴ *fyrd-hom*, a military garment ; acc. of *fyrd-ham*.

¹⁵⁰⁵ *leodo*, MS. ; Grein and Thorpe correct *leódo*. Ib. *Láðan* ; see note to l. 1502.

¹⁵⁰⁷ *þengel*, princeps ; Icel. *þengill*. Perhaps *fengel*, a word of the same meaning, occurring in several passages of *Beowulf*, but in no other author, should be corrected to *þengel* in those passages as an error of the scribe.

- swá he ne mihte nó (he þeah módig wæs),
 wæpna gewealdan ; ac hine wundra þæs fela
 1510 swencte on sunde, sæ-deór monig
 hilde-tuxum here-syrca bræc ;
 ehton aglæcan. þá se eorl ongeat
 þæt he [in] níð-sele nāt-hwylcum wæs,
 þær him nænig wæter wihte ne sceðede,
 1515 ne him for hróf-sele hrínan ne mihte
 færgripe flódes. Fýr-leóht geseah,
 bláene leóman, beorhte scínan :
 ongeat þá se góða grund-wyrgenne,
 mere-wif mihtig. Mægen-ræs forgeaf
 1520 hilde-bille ; hond swenge ne ofteáh,
 þæt hire on hafelan hring-mæl agól
 grædig gúð-leoð. þá se gist onfand
 þæt se beado-leóma bitan nolde,

dragged the prince of rings to her den, so that he might not (courageous though he was) master his weapons ; for many wondrous creatures there in the depths pressed him hard, many a sea-beast with terrible tusks rent his war-shirt ; the monsters persecuted him. Then the earl perceived that he was in some kind of dreadful hall, where no water harmed him in aught, nor could the dangerous embrace of the flood touch him for the roofed hall. He saw the light of fire, a glittering ray, brightly shine ; then the good [knight] perceived the were-wolf of the abyss, the mighty mere-wife. He gave a powerful thrust with his war-sword, his hand did not refuse the stroke, so that the ringed sword rang out a terrible war-song on her head. Then the guest found that the sword would

¹⁵⁰⁸ *þæm*, MS. Grein corrects *þeah*, though.

¹⁵⁰⁹ *þæs* : *þær* would give a better sense.

¹⁵¹³ *níð-sele*, lit. 'a hall of quarrel or enmity.'

¹⁵¹⁷ *beorhte*, an adverb formed from *beorht*, bright. 'The termination *e*, like the Icel. *a*, is adopted, when the adj. in the pos. degree is used adverbially ; as *yfele*, evilly, from *yfel*.' —Rask's *Anglo-Saxon Grammar*, p. 49.

¹⁵²⁰ *hond swenge*, MS. Grein's correction *hond swenge* is undoubtedly right, being confirmed by the parallel passage, l. 2489.

¹⁵²¹ *hring-mæl*. *Mæl* is used for a mark or sign ; *Cristes mæl* = the Cross ; then, specially, for the marks on a sword-hilt, then for the sword itself. Ib. *agól*, pf. of *a-galan*.

¹⁵²² *grædig*. Thorpe corrects *gry-relic*.

¹⁵²³ *beado-leoma*, battle-flasher, i.e. the sword.

- aldre sceððan, ac seó ecg geswác
 1525 þeódne æt þearfe. þolode ær fela
 hond-gemóta, helm oft gescær,
 fægés fyrd-hrægl; þá wæs forma sið
 deórum madme, þæt his dóm alæg.
 Eft wæs ánrád, nalas elnes læt,
 1530 mærdða gemýndig, mæg Hygeláces; 1
 wearp þá wunden-mæl, wrættum gebunden,
 yrre oretta, þæt hit on eorðan læg
 stið and stýl-ecg; strenge getrúwode,
 mund-grípe mægenes. Swá sceal man dón,
 1535 þonne he æt gúðe gegán þenceð
 longsumne lóf, ná ymb his líf cearað.
 Gefeng þá be eazle (nalas for fáhðe mearn),
 gúð-Geata leód Grendles módor:
 brægd þá beadwe-heard, þá he gebolgen wæs,

not bite, nor injure her life, but the edge failed the prince in his need. It had before endured many hand-to-hand fights, often had it shorn a helmet, [or] the military vest of a doomed [foe]; then was the first time to that precious treasure, that its glory was laid low. After that the kinsman of Higelac was firm, by no means abated his valour, mindful of his great deeds of arms; then the angry warrior threw away the chased brand, encircled with curious devices, so that it lay on the ground, stiff and steel-edged; he trusted in his strength, in the powerful grip of his hand. So must a man do, when he thinketh in battle to win lasting praise, nor careth about his life. Then the prince of warlike Geatas (he shrank not at all from the fray) seized Grendel's mother by the shoulder; then the doughty fighter, for he was enraged, shook his deadly adversary, so

¹⁵²⁸ *alæg*, pf. of *alíegan*, to lie, to be prostrate.

¹⁵³¹ *wrættum*, devices chased on the hilt.

¹⁵³³ *stýl-ecg*. 'This is to be understood literally; the weapon, whether sword or axe, being . . . of bronze or copper, and having an edge of iron or steel fastened on it by means

of rivets. Specimens of this kind are preserved in the Museum of Northern Antiquities at Copenhagen' (Thorpe).

¹⁵³⁷ *mearn*, pf. of *meornan*; cf. l. 1442.

¹⁵³⁹ *brægd*, pf. of *bregdan*, to shake, move violently. Ib. *beadwe-heard*, hard in battle.

- 1540 feorh-geniðlan, þæt heó on flet gebeáh.
 Heó him eft hraðe hand-leán forgeald
 grimman grápum, and him tó-geanes feng.
 Ofer-wearp þá wérigmód wígena strengest,
 feðe-cempa, þæt he on fylle wearð.
- 1545 Ofsæt þá þone sele-gyst, and hyre seaxe geteáh,
 brád, brún-ecg; wolde hire bearn wrecan,
 ángan eaferan. Him on eaxle læg
 breóst-net broden; þæt gebeárh feore,
 wið ord and wið ecge ingång forstód.
- 1550 Hæfde þá forsiðod sunu Ecgþeowes
 under ginne grund, Geáta cempa,
 nemne him heaðo-byrne helpe gefremede,
 here-net hearde, and hálíg God
 geweold wíg-sigor, wítig drihten,
 1555 rodera rædend; hit on ryht gesced
 yðelice, syððan he eft astód.

True Note

that she sank down on the place. She on her part quickly paid him back in his own coin with a terrible clutch of the hand, and grappled with him. Then that foot-soldier, strongest of warriors, weary of spirit, over-reached himself, so that he fell. Then she sat upon that hall-guest, and took her dagger, broad, brown-edged; she would avenge her bairn, her own heir. His linked coat of mail lay on his shoulder; that protected his life; against point and against edge it withstood entrance. Then would the son of Ecgtheow have gone the way of death under the vast ground, the champion of the Geatas, unless his war-corselet, that hard coat of chain-mail, had afforded him help, and holy God, the all-knowing Lord, the Ruler of the heavens, awarded victory; he settled it aright, easily when he [Beowulf] again stood up.

¹⁵⁴⁰ *gebeah*, pf. of *gebegan*, to bow, stoop.

¹⁵⁴¹ *hand-lean*, lit. 'paid him a hand-reward.'

¹⁵⁴⁴ *on fylle*. Compare Chaucer's 'on loft' = aloft; so 'abreast,' 'aweigh.' The meaning therefore is,

that Beowulf fell, not, as Thorpe renders, that he was 'about to perish.'

¹⁵⁵⁴ *geweold wíg-sigor*, awarded victory in fight.

¹⁵⁵⁵ *gesced*, pf. of *gescaden*, to separate, part asunder, hence 'decide': Germ. *scheiden*; *gescod*, Thorpe.

XXIII.

Geseah þá on searwum sige-eádig bil,
eald sweord eótenisc ecgum þyhtig
wigena weorðmynd; þæt [wæs] wæpna cyst,
1560 buton hit wæs máre þonne énig mon oðer
tó beadu-láce ætberan meahte,
gód and geatolic, giganta geweorc.
He gefeng þá fetel-hilt, freca Scyldinga,
hreóh and heoro-grim; hring-mæl gebrægd,
1565 aldres orwéna, yrringa slóh,
þæt hire wið halse heard grápode,
bán-hringas bræc; bil eal þurh-wód
fægne flæsc-homan: heó on flet gecrong.
Sweord wæs swátig, secg weorce geféh.
1570 Lixte se leóma, leóht inne stód;

XXIII.

Then he saw among the stuff a blade blessed with victory, an old sword of Jotun times, with finest edge, the glory of warriors; that was the very pick of weapons, save that it was larger than any other man could carry forth to the game of war,—good and properly fitted, the work of giants. He, the champion of the Scyldings, fierce and savage, seized that belted hilt; hopeless of life, he drew the ringed blade, fiercely he struck, so that it smote heavily upon her neck, burst the vertebræ; the blade drove right through her doomed carcase; she sank down on the place. The sword was gory, the man rejoiced in his work. The flame flashed

¹⁵⁶² *giganta geweorc*. Compare *eald sweord eótenisc* in l. 1558. The converted Anglo-Saxons identified—as this passage alone would suffice to prove—the ‘giants’ of Græco-Roman mythology and of the *Septuagint* version of the Bible (*Gen. vi. 4*) with the Eotenas (*Jötnar*) of their old heathen belief.

¹⁵⁶³ *freca Scyldinga*. Beowulf is

so called, not as being himself a Scylding, but as fighting their battle.

¹⁵⁶⁷ *ban-hringas*, rightly understood by Ettmüller of the cervical vertebræ.

¹⁵⁷⁰ *se leoma*, the light mentioned above at l. 1516. What was its nature, or how it came there, does not clearly appear.

efne swá of heofne hádre scíneð
 rodores candel. He æfter recede wlát.
 Hwearf þá be wealle, wæpen hafenade,
 heard be hiltum, Higeláces þegn,
 1575 yrre and ánræd; (næs seó ecg fracod
 hilde-rince); ac he hraðe wolde
 Grendle forgyldan gúð-ræsa fela,
 þára þe he geworhte tó Wést-Denum,
 ofter micle þonne on ánne sið,
 1580 þonne he Hróðgáres heorð-geneátas
 slóh on sweofote, sláepende fræt
 folces Denigea fýftyne men,
 and oðer swylc út of-ferede
 láðlícu lác: He him þæs leán forgeald,
 1585 reðe cempa tó þæs þe he on reste geseah,
 gúð-wérigne, Grendel licgan
 aldorleásne, swá him ær gescód
 hild æt Heorote. Hrá wide sprong,
 syððan he æfter deáðe drepe þrowade,

up, a light burnt within, even as from heaven the candle of the firmament serenely shineth. He looked along the dwelling. Then Higelac's thane turned by the wall, angry and resolute; he held his weapon fast, hard by the hilt (that edge did not play the warrior false), for he desired forthwith to requite Grendel for those many hostile raids which he had carried out among the West Danes, far oftener than once, when he slew in their slumber Hroðgar's hearth-companions, devoured fifteen men of the people of the Danes while asleep, and carried off as many more, a horrid prey. He for that had requited him his due meed, the fierce warrior, to that degree that he [now] saw Grendel, war-weary, lying lifeless on a couch, so much had the fight at Heorot, some time before, injured him. The corpse burst asunder, when he after death suffered a

1571 *hefene*, MS.

1572 *wlát*, pf. of *wlitan*, *aspicere*.

1575 *unræd*, MS.

1581 *fræt*, pf. of *frettan*, to eat, gnaw away, 'fret'; Germ. *fressen*.

1582 *fiftyne men*. This line throws

light on the passage, l. 123, where Grendel, at his first inroad, is said to have seized 'thirty thanes.' We are to understand that he devoured fifteen at once, and carried off fifteen others to his haunt in the fen.

1590 heoro-sweg heardne, and hine þá heáfde becearf.

Sona þæt gesawon snottre ceorlas,
þa þe mid Hrōðgāre on holm wliton,
þæt wæs yð-geblond eal gemenged,
brim blóde fáh.] Blonden-feaxe

1595 gomele ymb gōðne on-geador spræcon,
þæt hig þæs æðelinges eft ne wendon
þæt he sige-hreðig sécean come
mærne þeóden; þá þæs mōnige gewearð,
þæt hine seó brim-wylf abrótēn hæfde.

1600 þá com nōn dāges; nās ofgeafon
hwāte Scyldingas; gewāt him hām þonon
gold-wine gumena, gistas sēcan,

slashing stroke, a hard swinging sword-cut, and [Beowulf] then cut off his head.

Soon the prudent men, who were gazing at the flood with Hroðgar, saw that the thick liquid was all turbid, the water stained with blood. The white-haired old men talked together about the good [chief], that they never expected any more, of that prince, that he would come, exultant and victorious, to seek the great king, since there was a warning of this, that the water-wolf had destroyed him.

Then came the noon of day; the vigilant Scyldings deserted the headland; the gold-friend of men departed thence to his home, to seek his guests, sick at heart, and stared on the

1590 *heafde becearf*, capite truncavit.

1591 *snottre ceorlas*. The soldiers of the Danish battalion (*feða*), which had accompanied Hrothgar to the mere.

1592 *wliton*. Strong verbs, classified by Mr. Morris as 'Division II., Class V.' (*Hist. Outlines of Engl. Acc.*), which formed the 1st and 3rd pres. sing. of the pf. in *āt*, as *wlāt*, *wrāt*, formed the pl. in *iton*, as *wliton*, *writon*.

1598 *mōnige*, mention, monition, warning.

1599 *abrōtēn*, MS. See l. 1298.

1602 *gistas sēcan*, MS. Grundtvig,

followed by Grein, makes the sentence close at *gumena*, and for *secan* reads *sēton*; 'the guests (i.e. the Geatas in attendance on Beowulf) sat,' connecting the words with what follows. I prefer to suppose that a line has dropped out to this purport, 'but the sons of the Geatas remained on the spot,' and that to this lost nom. the words *modes seoce reier*. Ettmüller proposes an elaborate scheme of re-arrangement of the lines 1569-1612; but this seems to me unnecessary, whether Grundtvig's correction be preferred, or the hypothesis of a dropped line be adopted.

- módes seóce, and on mere stáredon, [drihten
wiseton and ne wéndon þæt hie heora wine-
1605 selfne gesawon. Þá þæt sweord ongan,
after heaðo-swáte, hilde-gicelum,
wíg-bil wanian, þæt was wundra sum,
þæt hit eal gemealt íse gelicost,
þonne forstes bend fæder onlæteð,
1610 onwindeð wæg-rápas, se geweald hafað
sæla and mæla; þæt is sóð metod.
Ne nom he in þæm wicum Weder-Geáta leód,
maðin-ahta má, þéh he þær monige geseah,
buton þone hafelan, and þa hilt somod,
1615 since fáge; sweord ær gemealt,
forbarn broden mæl; was þæt blód tó þæs hát,
ættren ellor-gæst, se þær-inne swealt.
Sona was on sunde se þe ær æt sæcce gebád
wíg-hryre wráðra; wæter up þurh-deáf.
1620 Wæron ýð-gebland eal gefiælsod,
eácne eardas, þá se ellor-gast
oflet lif-dagas, and þas lénan gesceaft.

mere; they wished, yet expected not, to see their kind lord himself again.

Then that sword began, that stout blade, on account of the gore of the fight, the drops of blood, to waste away, so that it was a wonder [to see], that it all melted, just like ice, when the Father loosened the bonds of frost, unwindeth the ropes [that bind] the waves,—He who hath power over issues and times; that is the true Creator. Nor in that dwelling did he, the lord of the Weder-Geatas, take any more treasured possessions, though he saw many there, except the head [of Grendel], and the hilt along with it, enriched and many-coloured; the sword had melted away before, the drawn blade had been burnt; to that degree was the blood hot, [and] venomous the strange guest, who therein had perished. Soon was he at the surface, who before had awaited in battle the fierce shock of foes; he dived up through the water. The turbid waves, the

¹⁶⁰⁴ *wiseton*. This is Kemble's correction; the MS. has *wiston*.

¹⁶¹⁰ *wæl*, MS.; *wæg*, Kemble.

¹⁶¹¹ *sæla and mæla*: see l. 1008, and note. ¶

- Com þá tó lande lidmanna helm,
 swiðmód swymman, sæ-láce gefeah,
 1025 mægen-byrðenne þára þe he him mid hæfde.
 Eódon him þá tó-geánes, Gode þancodon,
 þryðlic þegna heáp, þeódnes gefegon,
 þæs þe hí hyne gesundne geseón móston.
 þá wæs of þæm hróran helm and byrne
 1030 lungre alýsed. Lagu drúsade,
 wæter under wolcnum, wæl-dreóre fág.
 Ferdon forð þonon, feðe-lastum,
 ferhðum fægne, fold-wég mæton,
 cuðe stráete. Cyning-balde men
 1035 from þæm holm-clife hafelan bæron,
 earfoðlice heora æghwæðrum,
 fela-módigra. Feower scoldon,
 on þæm wæl-stenge, weorcum geferian
 to þæm gold-sele Grendles heáfod ;
 1040 oððæt semninga tó sele comon
 frome fyrd-hwáte feowertyne

vast tracts, were all cleansed, when the strange being forsook life-days, and this poor state of existence.

Then came to land the sailors' friend and guardian, stoutly swimming; he rejoiced in the spoil won from the lake, in the mighty burden of those [things] that he had with him. Then the doughty group of thanes went to meet him,—thanked God—in their prince rejoiced,—because they might behold him safe and sound. Then from the high-spirited chief helmet and coat of mail were quickly undone. The lake grew thick and slab, the water under the clouds, stained with the blood of the slain. Thence they set forth; glad in heart they measured with their steps the land-track, the well-known roads. The bold-natured men bore the head from the sea-cliff, a hard task for each one of them, courageous though they were. Four [of them] had laboriously to carry Grendel's head, on the bloody stake, to the gold hall, until that at once the fourteen

¹⁰²⁹ *hróran*, dative of *hrōr*, strenuous.

¹⁰³⁰ *drúsade*, pf. of *drūsan* (Engl. 'drowse'); O.S. *drusōn*. The water

grew thick and clammy from being mixed with so much blood.

¹⁰³¹ *cyning - balde*. Grein reads *cyne-balde*, lit. 'kin-bold.'

Geáta gongan : gum-dryhten mid,
 módig on gemonge, meodo-wongas træd.
 þá com in-gán ealdor þegna,
 1645 dæd-céne mon, dóme gewurðad,
 hæle hilde-deór, Hróðgár grétan.
 þá wæs be feaxe on flet boren
 Grendles heáfod, þær guman druncon,
 egeslic for eorlum, and þære idese mid ;
 1650 wlite seón wrætlic weras onsawon.

XXIV.

Beowulf maðelode, bearn Ecgþeowes :
 Hwæt ! we þe þas sæ-lác, sunu Healfdenes,
 leód Scyldinga, lustum brohton,
 tires tó tæcne, þe þú her tó-locast.
 1655 Ic þæt unsofte ealdre gedíge,

Geatas, strenuous and enterprising, came striding to the hall ; their lord along with them, valorous amidst the throng, trod the mead-plains.

Then came and passed in the prince of thanes, a man daring of deed, honoured with glory, a soldier fierce in fight, to greet Hróðgar. Then was Grendel's head borne in by the hair into the court where men were drinking, frightful,—before the earls,—and that of the woman too : men looked on that wonderful sight.

XXIV.

Beowulf spake, the son of Ecgtheow : ' What ! we this water-spoil to thee, O son of Healfdene ; prince of the Scyldings, have joyfully brought, for a token of glory,—which here thou lookest upon. Hardly did I 'scape from it with life ; painfully, fighting

1645 *meodo-wongas*. Thorpe renders ' the meadow-plains,' as if from *mædu-wong*. Grein is probably right in understanding, by ' mead-plains,' the fields among which the burgh and hall where warriors drank mead were situated.

1650 *wlite seón wrætlic*. Grein follows Heyne in reading *wlite-seon* : compare *wundorsiona fela*, l. 995.

1655 *ealdre gedíge*, lit. ' with life endured.' *ealdre*, the instr. or abl. case ; cf. l. 661.

- wigge under wætere weorc genēðde
 earfoðlice; æt rihte wæs
 gúð getwæfed, nymðe mec God scylde.
 Ne meahte ic æt hilde mid Hruntinge
 1660 wiht gewyrcean, þeah þæt wæpen duge;
 ac me geuðe ylða waldend,
 þæt ic on wage geseah wlitig hangian
 eald sweord eácen (oftost wísode
 winigea leásun), þæt ic þý wæpne gebræd.
 1665 Ofslóh þá æt þære sæcce, þá me sál ageald,
 huses hyrdas. Þá þæt hilde-bil
 forbarn, brogden mæl, swá þæt blóð gesprang,
 hátost heaðo-swáta Ic þæt hilt þanon
 feóndum ætferede, fyren-dæda wræc,
 1670 deað-cwealm Denigea, swá hit gedéfe wæs.

under water, I ventured on the work; by rights the contest was broken off, unless God had shielded me. Nor might I in the strife accomplish anything with Hrunting, though that be a good weapon; but the Ruler of men granted to me, that I might see on the wall, hanging fair to view, on old huge sword, (many a time — has He opened out a way to the friendless), that I might draw that weapon. Then smote I in the conflict, since the chance was offered to me, the inmates of the dwelling. Then that war-sword, the — drawn falchion, was burnt up, as the blood gushed out, hottest gore of carnage. Thence carried I away the hilt from the enemy, avenged [on them] their wicked deeds, the death-agony of the

¹⁶⁵⁸ *scylde*, pf. of *scyldan*, or *scildan*. Verbs of the first conjugation (weak verbs) ending in *dan* or *tan*, with a consonant preceding, have the 1st per. sg. of the pf. the same as that of the pres.; thus *sendan*, pf., *ic sende*; *settan*, pf., *ic sette*, and the like.—(Rask's *Anglo-Saxon Grammar*, § 208).

¹⁶⁶¹ *geuðe*, pf. of *ge-unnan*, to grant.

¹⁶⁶⁴ *wingea-leasun*, Thork.; all that is now to be read is *nigea*, Th.;

winigea, Grein, = *winia*, amicorum; cf. l. 2537. Ib. *þý wæpne gebræd*, lit. 'brandished with that weapon.'

¹⁶⁶⁵ *sæl ageald*, a difficult expression; cf. *rum ageald*, infra l. 2690, and *sæl ageald* in *Cædmon's Genesis*, l. 2008. 'The chance paid me' is the literal rendering. I have adopted Grein's view of the meaning.

¹⁶⁶⁷ *brogden mæl*; see l. 1616. It would seem that either *broden*, or *brogden*, should be read in both places.

Ic hit ƿe ƿonne geháte, ƿæt ƿú on Heorote móst
 sorhleás swefan mid ƿínra secga gedryht,
 and ƿegna gehwylc ƿínra leóda, [ƿearft,
 dugoðe and iogoðe; ƿæt ƿú him ondrædan ne

1675 ƿeóðen Scyldinga, on ƿá healfe,
 aldor-bealu eorlum, swá ƿú ár dydest.

ƿá wæs gylden hilt gamelum rince,
 hârum hild-fruman, on hand gyfen,
 enta ár-geweorc. Hit on æht gehwearf,

1680 æfter deófla hryre, Denigea freán, [ofgeaf
 wundor-smiða geweorc; and ƿá. ƿas worold
 grom-heort guma, Godes andsaca,
 morðres scyldig, and his módor eác,
 on geweald gehwearf worold-cyninga

Danes, as fitting it was. I then promise thee, that thou mayst sleep secure in Heorot with the troop of thy followers, and every thane from among thy [subject] peoples, the tried warriors and the youths;—that thou, O prince of the Scyldings, needst fear nothing for them on that side, [no] loss of life for thine earls, as thou erewhile didst.

Then was the golden hilt, work of primeval giants, given into the hand of the old warrior, the hoary martial chief. After the fall of the demons it—the work of smiths of fame,—came into the possession of the lord of the Danes; and when the fierce-hearted man, God's adversary, doomed to death, and his mother also, gave up this world, it passed into the power of the best of kings in this

¹⁶⁷⁸ *on ƿa healfe.* On, like *an* in Germ., governs both dat. and acc. Here it takes the acc., as in l. 800.

¹⁶⁸³ *morðres scyldig*, not 'guilty of death,' as Thorpe renders it, but 'liable to death; *ἐνοχος θανάτου* (Matt. xxvi. 68). In fact, it has nearly the same meaning as *ealdres scyldig* in l. 1338.

¹⁶⁸⁴ *on geweald gehwearf.* This passage ll. 1679-1686, as it now stands, is expressed with clumsy tautology; 'after the fall of the devils' (i.e. Grendel and his mother), the sword becomes the property of the Danish

king (Hrothgar), and when 'the fierce-hearted man' (Grendel again) 'gave up the world,' the sword came into the possession of the best of Scanian kings (who can this be but Hrothgar again?). I agree with Ettmüller in regarding the lines 1680-1684 as a later interpolation. The original poet wrote *Hit on æht gehwearf ƿam selestan be sam tweo-num*, or something like this; for the interpolator in this as in other places where his handiwork may be inferred or suspected, has taken care to twist the broken context into apparent

- 1685 þæm sélestan be sām tweónum,
 þara þe on Sceden-igge sceattas dælde.
 Hróðgar maðelode, hylt sceáwode,
 ealde láfe ; on þæm wæs ór writen
 fyrn-gewinnes, syððan flód ofslóh,
 1690 gifen geótende, giganta cyn ;
 frece geferdon. Þæt wæs fremde þeód
 écean dryhtne ; him þæs ende-lean
 þurh wæteres wylm waldend sealde.
 Swá wæs on þæm scennum scíran goldes,
 1695 þurh rún-stafas, rihte gemearcod,

world beside the two seas, among those that dealt out money in Scania.

Hróðgar spake ;—he examined the hilt, the old relic ; on it was inscribed the origin of the ancient strife ; afterwards the flood, the pouring ocean, destroyed the giant brood ; ~~audaciously they~~ ~~here themselves~~ ; that was a people estranged from the eternal Lord ; their final reward for this the Almighty dealt to them through the whelming flood of waters. So also it was thereon rightly marked, set, and said, by Runic staves on thin plates of

conformity with the added matter ; we cannot, therefore, restore with certainty the text as it originally stood. What is meant is, that later on, after Hrothgar's death, the sword-hilt became the property of the best of all the kings that ever reigned in Scania. Ettmüller thinks that Beowulf is intended ; but Beowulf reigned in Gotland, not in Scania. I believe that the celebrated king Iver Widfadme is meant, of whom we are told in the *Heimskringla*, that being originally a petty king in Scania, he dethroned Ingiald, the last of the Yngling dynasty in Sweden, and became king of that country, reducing under his power Denmark also, 'a great deal of Saxon-land, all the East country, and a fifth part of England.' Ivar's date appears to have been about 600.—(Laing's 'Sea-kings,' i. 2 ; Geijer's 'Hist. of

Sweden,' ch. i.)

¹⁶⁸⁸ *on þæm wæs or writen.* The 'ancient contest' engraved on the hilt was the battle between the gods and the Frost Giants (*Hrim-pursar*), described in the *Völuspá*, the first song of the 'Edda' (Ettmüller). The same acute critic regards the passage ll. 1689²-1693 as another interpolation by a later Christianising hand.

¹⁶⁹⁴ *scennum.* From *scen*, a word not found elsewhere ; but it is evidently the same as the Icel. *skinna* (Eng. 'skin'), and means, a thin plate, *lamina*.

¹⁶⁹⁵ *þurh rún-stafas.* In the Rolfe collection, preserved in the Brown Museum at Liverpool, there is a Saxon sword-hilt, on the silver pommel of which is an inscription rudely incised in Runic letters, which no one has yet succeeded in deciphering.

geseted and gesæd, hwám þæt sweord geworht,
 irena cyst, ærest wære,
 wreoðen-hilt and wurm-fáh. þa se wisa spræc
 sunu Healfdenes : swigedon ealle :

- 1700 þæt lá mæg secgan, se þe sóð and riht
 fremed on folce, feor eal gemon,
 eald eðel-weard, þæt þes eorl wære
 geboren betera. Blæd is aræred
 geond wid-wégas, wine mín Beowulf,
 1705 þín ofer þeóða gehwylce ; eal þú hit gebyldum
 healdest ; [gelæstan
 mægen mid módes snyttrum. Ic þe sceal míne
 freode swá wit furðum spræcon : þú scealt tó
 frófre weorðan
 eal lang-tídig leódum þínum,
 hæledum to helpe. Ne wearð Heremód swá
 1710 eaforum Ecgwelan, Ar-Scyldingum ;

pure gold, for whom that sword, the masterpiece of blades, with wreathed hilt and chased with a serpent pattern of many colours, had first been forged. Then the chieftain spake, the son of Healfdene (all kept silence) : 'Lo! this may a man say, who performeth sooth and right among the people, taketh thought for every thing far [beforehand],—an old guardian of the father-land,—that this earl should have been better born! Thy prosperous fortune, my friend Beowulf, is reared aloft far and wide, over each of the tribes; thou enjoyest it all through patience; power joined with prudence. I shall prove my love to thee, as we two spoke formerly; long time thou shalt be for a comfort to thy people, a help to warriors. Heremod behaved not so to the heirs of Ecgwela, the noble Scyldings; nor did he grow up to give them pleasure, but for

¹⁶⁹⁸ *wurm-fah*, 'that is, adorned with figures of snakes interlaced, a favourite and universal ornament among the Scandinavian nations, innumerable specimens of which still exist in works of metal, wood, and stone, as capitals of pillars, &c.' (Thorpe.)

¹⁷⁰² *eðel*. In the MS. the Runic

character is given: see page 38.

¹⁷⁰⁴ *geond wid-wegas*, lit. 'across wide ways.'

¹⁷⁰⁹ *Heremod*. See l. 901, and the Glossary of Names.

¹⁷¹⁰ *Ar - Scyldingum*: so Grein. Thorpe separates the words, and renders, 'a blessing to the Scyldings.'

- ne geweax he him tó willan, ac to wæl-fylle,
 and to deað-cwalum Deniga leódum ;
 breát bolgen-mód beód-geneátas,
 eaxl-gesteallan, oððæt he âna hwearf,
 1715 mære þeóden, mon-dreámum from.
 þeáh þe hine mihtig God mægenes wyunum,
 eafeðum stépte, ofer ealle men
 forð gefremede, hwæðere him on ferhðe greow
 breóst-hord blód-reów ; nallas beágas geaf
 1720 Denum æfter dóme : dreámleas gebád,
 þæt he þæs gewinnes weorc þrówade,
 leód-bealo longsum. Þú þe lær be þon,
 gum-cyste ongít. Ic þis gid be þe
 awræc wintrum fród. Wundor is tó secganne
 1725 hú mihtig God manna cynne,
 þurh síðne sefan, snyttru bryttað,
 eard and eorlscipe : he áh ealra geweald.

their destruction, and to be the deadly bane of the Danish people ; in his raging mood he crushed the companions who sat at his board, his shoulder-comrades, until he, the great prince, departed alone, far from the joys of men. Though the mighty God! exalted him with the delights of power, [and] with pre-eminences, and brought him forward above all men, yet in his heart there grew a secret hoard of blood-thirsty desires ; he was far from giving rings to the Danes according to justice and right ; joyless he abode, till he suffered the results of that struggle, a lingering, general ruin. Teach thou thyself by him, understand munificence. I, with the wisdom of many winters, have recited this tale for thy behoof. It is a wonder to say how the mighty God, through His large mind, dispenses prudence to mankind, property and nobility : to Him belongs

¹⁷¹¹ *fealle*, MS. ; *fylle*, Thorpe.

¹⁷¹⁴ *hwearf*, pf. of *hwearfan* ; O.S. *hwerban*, Engl. 'warp.'

¹⁷¹⁹ *nallas beagas geaf*. To 'make presents,' according to the ideas of the Teutonic peoples, was an essential part of the kingly office, just as it is in the conception of the natives of India at this day.

¹⁷²² *lær*, imper. of *læran*, to teach ; Germ. *lehren*.

¹⁷²⁴ *Wundor is*. All from this point to l. 1768 is manifestly a later interpolation ; a sermon which some devout but dull transcriber thought it would be for edification to put in the mouth of Hrothgar.

Hwilum he on lufan læteð hworfan
 monnes mōd-geþonc, mæran cynnes,
 1730 seleð him on éðle eorðan wyne
 tó healdanne, hleó-burh wera ;
 gedéð him swá gewealdene worolde dælas,
 síde ríce, þæt he his selfa ne mæg,
 for his unsnyttrum ende geþencean :
 1735 wunað he on wiste, ne hine wiht dweleð
 ádl ne ylðo, ne him inwit-sorh
 on sefan sweorceð, ne gesacu ohwær
 ecg-hete eóweð ; ac him eal worold
 wendeð on willan. He þæt wyrse ne con,

XXV.

1740 oððæt him on-innan ofer-hygða dæl
 weaxeð and wridað, þonne se weard swefeð,
 sawele hyrde ; bið se slæp tó fæst
 bisgum gebunden, bona swiðe neáh,

supremacy over all ! Sometimes He letteth the thought of a man, of a great race, wander at will ; delivereth to him, on his native soil, the joys of earth to hold, the protecting burgh of men ; so maketh subject to him portions of the world, broad kingdoms, that he himself, through his own unwisdom, may not think of his end. He continueth in feasting ; not a whit doth sickness or age hamper him, nor doth an uneasy conscience darken in his mind, nor doth strife anywhere produce deadly hatred ; but all the world turneth according to his desire. He knoweth not the worse,

XXV.

until that within him the mass of his overweening pride waxeth and sprouteth, when the warder sleepeth, the soul's shepherd ; the sleep, bound with busy cares, is too fast, the slayer very near, who shooteth

¹⁷³² *gedeð*, 3rd pers. pres., from *ge-dōn*.

¹⁷³³ *rice*. The correct form is *ricu*. See 'Rask's Grammar,' § 88.

¹⁷⁴⁰ On what principle the writer of the MS. made the division of the

poem into sections, which sometimes, as here and at l. 2039, begin in the middle of a sentence, it is now perhaps impossible to discover. See the remarks on this subject in the *Introduction*, § 5.

se þe of flān-bogan fyrenum sceóteð.

1745 Þonne bið on hreðre under helm drepen,
biteran stræle; him bebeorgan ne con
wom wundor-bebodum wergan gāstes;
þinceð him tó lytel þæt he tó lange heold;
gytsað grom-hydig, nallas on gylp seleð

1750 fætte beágas, and he þa forð-gesceaft
↑ forgyteð and forgýmeð, þæs þe him ár God sealde,
wuldres waldend, weorðmynda dæl.

Hit on ende-stæf eft gelimpeð,
þæt se lic-homa láne gedreóseð,

1755 fæge gefealleð; fehð oðer tó,
se þe un murnlice madmas dæleð,
eorles ár-gestreón, egesan ne gýmeð.
Bebeorh þe þone bealonið, Beowulf leófa,
secg betsta, and þe þæt sélre geceós,

1760 éce ráedas; ofer-hyda ne gým,
mære cempa. Nú is þínes mæignes blæd
āne hwíle; eft-sona bið þæt þec
ádl oððe ecg eafoddes getwæfeð,
oððe fýres feng, oððe flódes wylm,

mischievously from his bow. Then is he smitten in the breast, under the helmet, by a bitter bolt; he cannot ward off from himself stain, through the wonderful commands of the cursed spirit; that which he hath held for long seemeth to him too little; fiercely he coveteth; he doth not exultingly give away rich rings; and he forgetteth and neglecteth the life to come, because God, the Ruler of Glory, hath before dealt out to him a [large] share of dignities. Afterwards at the close it happeneth, that the body collapseth wretchedly, [and being] doomed falleth; another taketh to [the kingdom], who lavishly dealeth out treasures, an earl's ancient store, careth not for terror. Guard thyself, dear Beowulf, best of men, from that fatal quarrel, and choose for thyself the better—eternal counsels; hold not arrogance in esteem, great warrior. Now for a while is the prosperous state of thy power; eftsóons it shall be that disease or the edge [of steel] shall sever thee from authority, or the grasp of

1747 *wom*, fleck or stain; O.E. 'wem.' 1750 *fædde*, MS.

- 1765 oððe gripe meces, oððe gáres flíht,
 oððe atol yldo, oððe eágena bearhtm,
 forsited and forsworced: semninga bið,
 þæt þec, dryht-guma, deað oferswyðeð.
 Swá ic Hring-Dæna hund missera
- 1770 weold under wolcnum, and híg wígge beleác
 manegum mægða geond þysne middangeard,
 æscum and ecgum; þæt ic me ánigne
 under swegles begong gesacan ne tealde.
 Hwæt! me þæs on éðle edwenden cwom,
 1775 gyrn æfter gomene, seoððan Grendel wearð,
 eald gewinna, in-genga mín:
 ic þære sócne singales wæg
 mód-ceare micle. þæs síg metode þanc,
 écean drihtne, þæs þe ic on aldre gebád,

fire, or the whelm of flood, or stab of dagger, or flight of spear, or dire old age, or the flash of eyes, will set thee aside and darken thee; suddenly shall it be, that thee, high lord, death shall overpower. So did I for fifty years rule the Ring-Danes under the sky, and fenced them in war from many a tribe all over this earth, with ashen spears and swords; so that I reckoned not any adversary under the span of heaven. What! there came a change over all this in my land, wailing after merriment, after that Grendel, that old troubler, was my assailant; on account of that visitation I have borne continually great searchings of heart. Thanks be to the Creator, the eternal

¹⁷⁶⁶ *eagena bearhtm*, 'the flash of eyes.' The allusion is to the doctrine of the 'evil eye' of witches. On this ancient superstition, noticed both by Virgil and Horace (*Ecl.* iii. 103; *Epist.* i. 14, 36), see Grimm's *Deut. Myth.* p. 1053.

¹⁷⁷⁰ *beleac*, pf. of *be-lúcan*, to put under lock—hence, to guard.

¹⁷⁷¹ *manegum mægða*. *mægða* is the gen. pl. depending upon *manegum*; cf. *Œdmon, Gen.*, 1230, *frea moniges breac wintra*.

¹⁷⁷⁴ *edwenden*. The inf. *edwenden* appears to be used as a verbal noun; 'of this a changing came.'

¹⁷⁷⁷ *sócne*, gen. of *sócen*. This word is used to denote an 'inquisition,' or, as here, a 'visitation'; but its most important sense is, 'liberty of refuge,' or asylum. Hence it came to mean generally, 'a liberty, privilege, or franchise, granted by the king to a subject; also the area within which that franchise is exercised.' Stubbs' *Documents Illustrative of English History*, p. 528. In this latter sense it was one of the four principal privileges belonging to Anglo-Saxon manors and boroughs, —*sac*, *soc*, toll, and team.

- 1780 þæt ic on þone hafelan, heoro-dreórigne,
ofer eald gewin, eágum stárige.
Gá nú to setle, symbel-wynne dreóh,
wigge weorðad; unc sceal worn fela
maðma gemænra, siððan morgen bið.
- 1785 Geát wæs glæd-mód, geong sona tó
setles neósan, swá se snottra héht.
Þá wæs eft swá ár, ellen-rófum,
flet-sittendum, fægere gereorded
niówan stefne. Niht-helm geswearc,
- 1790 deorc ofer dryht-gumum. Duguð eal arás :
wolde blonden-feax beddes neósan,
gamela Scylding. Geát ungemetes wel
rófne rand-wígan restan lyste.
Sona him sele-þegn siðes wergum,
- 1795 feorran-cundum, forð wísade,

Lord, for this, in that I remained in life,—that I gaze with mine eyes, old troubles past, on that gory head. Go now to thy seat; partake the pleasure of the feast, thou that art by war glorified; for us two there shall [be] a great many precious things in common, after morning shall be.

The Geat was glad at heart; soon went he and repaired to his seat, as the wise [king] bade. Then was, after as before, a fair feast prepared afresh for the bold [earls], sitting round at court. Night's helmet lowered dark over the vassals. The nobility all rose up; the faired-haired aged Scylding desired to go to bed. The Geat, the bold shield-warrior, had an immeasurably strong desire of rest. Soon the hall-thane, who with due observance attended

¹⁷⁸⁹ *niowan stefne*. Thorpe translates 'with new spirit'; but the passages collected by Grein clearly show that *niowan stefne* is a phrase, with the meaning, 'afresh,' 'a second time.' See l. 2594.

¹⁷⁹³ *lyste*, pf. of *lystan*, 'to list,' here used impersonally. A similar use occurs in the old English poem, 'Joseph of Arimathe,' edited by Mr. Skeat for the E.E. Text Society: 'whon the lust speke with me' (p. 2). The impersonal construction seems

to have disappeared after the middle of the fourteenth century: Lydgate in his 'Lick-peny' has 'I lyst,' Udall has 'I lust,' Spenser 'thou lust': see Mr. Skeat's 'Specimens of English Literature'; cf. John iii. 8, 'The wind bloweth where it listeth.'

¹⁷⁹⁵ *feorran-cundum*. As *deoful-cund*, *engel-cund*, mean little more than 'diabolic' and 'angelic,' so *feorran-cund*, applied to a person, means 'come from afar.' Thorpe corrects *cumenum*, but without necessity.

se for andrysum ealle beweotede
 þegnes þearfe, swylce þý dógore
 heaðo-liðende habban scoldon.

Reste hine þá rúm-heort; reced hlifade,

1800 geáp and gold-fáh : gæst inne swæf,
 oððæt hrefn blaca heofones wynne
 blíð-heort bódode coman beorhte [sunnan],
 scacan scaðan. [Scealcas] onetton,
 wæron æðelingas eft to leóðum

1805 fúse tó farenne; wolde feor þanon
 cuma collen-ferhð ceóles neósan.
 Héht þe se hearda Hrunting beran,
 sunu Ecgláfes héht his sweord niman,
 leóflíc íren : sægde him þæs leánes þanc,

1810 cwæð he þone gúð-wine góðne tealde,
 wíg-cræftigne; nales wordum lóg
 meces ecge : þæt wæs móðig segc.

to all the wants of the chief, such as on that day sea-faring braves must have, showed the way out to him, of his adventure weary, the traveller from a far land. Then he of the large heart took his rest; the house towered up, vast and ornamented with gold; the guest slept within, until the black raven, blithe-hearted, gave warning of the coming of the heaven's-joy, the bright [sun,] and of robbers fleeing away. [The men] hastened; the nobles were ready to journey back again to their people; the firm-souled stranger desired to embark in his vessel [and sail] far thence. Then the stout [earl] ordered Hrunting to be brought, bade the son of Ecglaf take his sword, that lovely blade; thanked him for lending it,—said that he esteemed it a good battle-friend, excellent in war; by no means did he utter a word of blame concerning that sharp-edged blade; that

¹⁷⁹⁹ *hliuade*, MS.

¹⁸⁰² *coman beorhte*—locus vexatus.

All that is now legible in the MS. after *bodode* is *beorht scacan scapan onetton* *æþelingas eft* &c. But Thorkelin could fortunately decipher *coman* before *beorht*, and *wæron* after *onetton*. The metre requires another word beginning with

s, to complete the alliteration of l. 1803, and this is conveniently supplied if we adopt Thorpe's suggestion *scealcas*, and put a full stop after *scaðan*. A word is still wanting in l. 1802, for which Grein suggests *leoman*, and Thorpe *sunnan*. *Beorht* must be corrected to *beorhte*.

¹⁸⁰⁵ *farene ne*, MS.

¹⁸¹¹ *log*, pf. of *lean*, to blame.

And þá sið-frume searwum gearwe
 wigend wæron, eóde weorð Denum
 1815 æðeling tó yppan, þær se oðer wæs,
 hæle hilde-deór : Hróðgár grette.

XXVI.

Beowulf maðelode, bearn Ecgþeowes :
 Nú þe sæ-liðend secgan wyllað,
 feorran cumene, þæt we fundiað
 1820 Higelác sécan. Wæron her tela
 willum bewenede, þú us wel dohtest.
 Gif ic þonne on eorðan owihte mæg
 þínre mód-lufan máran tilian,
 gumena dryhten, þonne ic gyt dyde,
 1825 gúð geweorca, ic beó gearo sona.
 Gif ic þæt gefricge, ofer flóða beganig,

was a high-minded man. And when, eager to depart, the warriors were ready-equipped, the chief, precious to the Danes, went to the high-seat, where the other was, the valiant veteran ; he greeted Hrothgar.

XXVI.

Beowulf spake, the son of Ecgtheow : ' Now we voyagers, come from a far country, desire to say that we are bent on seeking Higelac. We have been here right well and heartily entertained ; thou hast been very good to us. If I then on earth in aught may study thy greater gratification, lord of men, than I have as yet done, I shall promptly be ready in arms [as a war-worker]. If I shall hear of this over the course of the waters,—that thy neighbours are terri-

1814 I follow Grein, though not confidently, in his rendering of this passage. *Yppan*, manifestare, is well known as a verb, and, accordingly, Thorkelin has here 'monstratum,' Thorpe corrects *yrnan*, and changes *weorð* into *West*. Mr. Wright's collection of Glosses gives token of the existence of the word *yype*, in the sense of 'stage' or 'platform.' Grein takes *yppan* to be the dat. of this

word, and understands it here 'tribunal.' The word used in the 'Heliand' for Pilate's judgment-seat is *bank*.

1816 *helle*, MS.

1826 The *spirit* of this speech of Beowulf curiously resembles that of the farewell lines which Virgil puts in the mouth of Æneas on parting with Helenus and Andromache (*Æn.* iii. 500-505).

- aldor of earde), ðð þæt him eft onwóc
 heáh Healfdene. Heóld þenden lifde,
 gamol and gúðreow, glæde Scyldingas.
 Ðæm feower bearn forð gerímed
 60 in worold wócun, weoroda ræswa,
 Heorogár and Hróðgár and Halga til.
 Hyrde ic þæt Elan cwén
 Heaðo-Scyldinges heals-gebedda.
 Þá wæs Hróðgare here-spéd gyfen,
 65 wíges weorðmynd, þæt him wine-magas
 georne hyrdon; ðð þæt seó geogop geweoþ,
 mago-driht micel. Him on mód be-arn,
 þæt [he] heal-reced hátan wolde
 medo-ærn micel men gewyrcean,

had passed away elsewhere from his abode), until, later, his [heir] woke into life, the lofty Healfdene. He ruled while he lived, old and fierce in battle, the glad Scyldings. To him four children, numbered in succession, were born into the world, chieftains of hosts,—Heorogar and Hroðgar and the good Halga. I heard that Ela's queen, the consort of the warlike Scylding. Then was military success given to Hroðgar, glory in war, so that his loyal kinsmen willingly obeyed him, until the youth grew up, a great band of clansmen. It came into his mind, that he would order

⁵⁶ *earde*. *earð* remains in our 'yard.' Scand. *gardr*. Ib. *onwoc*, pf. of *onwacan*.

⁵⁸ *Healfdene*: see Glossary of Names.

⁵⁹ *gúðreow*. Bugge (in a valuable paper in Höpfer u. Zacher's *Zeitschrift* for 1873) proposes to read *gúðrof*, referring to l. 608; but no change is necessary.

⁶⁰ *wocun*, so in MS.; read *wocon*. Ib. *ræswa* in MS.; it should be the nom. pl. *ræswan*.

^{62 63} A difficult and much-debated passage. Grein thinks Elan the name of Healfdene's fourth child, a daughter, and would fill up the missing half-line by the words *Ongen-*

peowes wæs; *Ongenþeow* being a Scylding, a king of Sweden (see Glossary). But I doubt whether such a female name as 'Elan' is admissible. I prefer to take Elan as the gen. of Ela, the name of Healfdene's fourth son. For that all four were sons, seems to be shown by the words *weoroda ræswan*. The missing half-line would then contain the name of Ela's wife, who had once been wedded to a Swedish prince. But this and every explanation is beset with difficulties.

⁶⁶ *georne*; comp. the Germ. *gern*. Ib. *geogop*, Lat. *juventus*.

⁶⁷ *be-arn*, perf. of *be-irnan*, to run.

70 þonne ylðo bearn æfre gefrunon;
and þær on innan eall gedælan
geongum and ealdum, swyle him God sealde,
buton folc-sceare and feorum gumena.

Da ic wide gefrægn weorc gebannan

75 manigre mægþe geond þisne middangeard,
folc-stede frætwan. Him on fyrste gelomp
ædre mid yldum, þæt hit wearð eal gearo,
heal-ærna mæst: scōp him Heort naman,

se þe his wordes geweald wide hæfde.

80 He beōt ne aleh, beāgas dælde,
sinc æt symle. Sele hlifade
heah and horn-geap; heaðo-wylma bād

a princely hall, a great mead-house, to be built, beyond what the sons of men had ever heard of, and there within to deal out [gifts] freely to young and old, as God provided him, except as to the freeman's share [of land] and the lives of men. Thereupon I was told that the work was widely proclaimed to many a tribe over this earth, to make beautiful the king's town (the folk-stead). It befel him in course of time, speedily among men, that it was all finished, this greatest of high halls; and he, whose word was law over wide domains, gave it the name of Heorot. He belied not his vaunt; he

⁷⁰ þonne, than. Grein and Bugge remark, that, although *micel* is positive in form, a comparison is implied in it.

⁷² sealde, pf. of *sellan*, to deliver or hand over. To *sell* a thing is, in simple times, to hand it over to the buyer.

⁷³ buton fol-sceare. The *alod*, or freehold, of each warrior, and his life, were not to be at the king's arbitrary disposal. So, when an Act was passed under Henry VIII. to give to royal proclamations the force of law, a proviso was inserted that such proclamation should not be prejudicial to any man's inheritance, offices, &c., nor should any man 'by virtue of the said Act suffer any pains of death' (Hallam's *Const. Hist.* ch. i.).

⁷⁵ middangeard. O.N. *mið-garðr*. This beautiful word, a relic of heathen times, is of frequent occurrence in Anglo-Saxon poetry. The 'mid-dwelling' was the earth, as lying between Asgard, the habitation of the gods, and Utgard or Niflheim, the abode of the giants of frost and fire.

⁷⁶ gelomp, pf. of *gelimpan*.

⁷⁷ ædre mid yldum; these words are mere surplusage.

⁷⁸ mæst, greatest, sup. of *micel*; *micel*, *māra*, *mæst*. Ib. *scōp*, pf. of *sceppan*, or *scyppan*.

⁸⁰ aleh, pf. of *aleogan*.

⁸¹ hlifade, eminuīt, pf. of *hlifian*.

⁸² heaðo-wylma bād. Ettmüller thinks there is an allusion here to the attack on Heorot by the Heaðo-

lāðan liges. Ne wæs hit lenge þá gen,
 þæt se secg hete aþum swerian
 85 æfter wæl-niðe wæcnan scolde,
 þá se ellen-gæst earfoðlice

dealt out rings, treasure at the banquet. The hall towered aloft, high and battlemented; it awaited the destroying blaze of hostile fire. Nor was it long after that, that fierce hatred inevitably woke up according to their deadly malice, among the wicked spirits, since

bards, mentioned in the 'Traveller's Song,' l. 49.

⁸⁴ *se secg hete aþum swerian.* Of this, the reading of the MS., nothing can be made; the scribe evidently was himself at fault. Grein suggested *ecg hete*, fierce hatred, which is doubtless right. *Aþum swerian*, to swear with oaths, is nonsense: Grein would read *aðul-werum*, referring to the Gnostic poems of the Exeter MS. (l. 200), where he reads *aðol-warum*, and proposes to translate it 'citizens'; but such a meaning will not suit the passage, which runs thus:—

cuð was wide siððan,
 þæt ece nið aðum seod, swa aþolwarum.

'It was widely known afterwards [after the murder of Abel] that perpetual strife has [ever] been harmful to men, as to . . . , some word which would express 'fallen angels' or 'wicked spirits' is required. Now by changing a single letter we get *atol-warum*, dat. of *atol-waras*, which would mean 'impious dwellers,' 'wicked beings,' and give precisely the sense that is wanted. *Atol* is an epithet continually applied in Saxon poetry to Satan and his angels; it is the O. N. *atall*, wild, terrible. I think, therefore, that we should read in the present passage 'þæt se ecg-hete atol-warum . . . wæcnan scolde'; since we thus get here also the meaning that we want.

Since the above note was written I have seen Bugge's ingenious emendation, *aðumsverian*, which he

translates *gen-ri socerique*. 'It was not long before the fierce hatred of son-in-law and father-in-law (Ingeld and Hroðgar) was destined to wake up.' Ingeld, son of the Heathobardic king Froda, married Freaware, the daughter of Hroðgar (see below, ll. 2024-2069). The manner in which, after the marriage, his wrath was stirred up against the countrymen of his wife is described in the passage just quoted. In the 'Traveller's Song,' l. 48, we read that Hroðwulf and Hroðgar 'humbled the point of Ingeld's sword,' and 'hewed down at Heorot the glory of the Heathobards.' If we assume that Ingeld with an army of Heathobards made war on Hroðgar, and destroyed Heorot by fire, but was ultimately defeated with great slaughter, all passages bearing on this dim transaction will be reconciled.

But Bugge's rendering of *aðum-sverian* appears inadmissible. *aðum* (Germ. *eidam*) is a son-in-law; *sweor*, (Germ. *schweger*), a father-in-law. No combination of these words could result in such a form as *aðumsverian*. Perhaps the original reading was *aðum sweore*, *generum socero*: 'fierce hatred was destined to stir up the son-in-law against the father-in-law.' A copyist of a later age, unable to make anything of *sweore*, may have changed it to *sverian*, and *aðum* to *aþum*, deluding himself with the idea that he was thus making sense of the passage.

⁸⁶ *earfoðlice*, *agré*.

þrage gepolode, se þe in þystrum bád,
 þæt he dogora gehwám dream gehýrde
 hludne in healle, þær wæs hearpan swég,
 90 swutol song scópes. Sægde, se þe cūðe,
 frumsceaft fira feorran reccan,
 (cwæð) þæt se Ælmihtiga eorþan worhte
 wlite-beorhtne wang, swá wæter bebúgeð;
 gesette sigehréðig sunnan and monan
 95 leóman to leóhte land búendum,
 and gefrætwade foldan sceátas
 leomum and leáfum; lif eac gesceop
 cynna gehwylcum, þára þe cwiçe hwyrfað.
 Swá þa driht-guman dreámum lifdon
 100 eádiglice, ðð þæt an ongan
 fyrene frem[m]an, feond on helle.

that potent demon who abode in darkness bore impatiently for a season to hear each day joyous revelry loud sounding in the hall, where was the music of the harp, the clear and piercing song of the gleeman. He said, who knew how to recount from far off ages the origin of men, that the Almighty wrought the bright and fair plain of earth, as water encompasseth it round;—set, exulting and victorious, the sun and moon, as lamps to give light to the inhabitants of the land, and bedecked all the corners of the earth with boughs and leaves; life also he created in each kind, of all those that move and live. So did the king's men live in pleasures, right blessedly, until that one, a fiend in hell, began to work mischief. This cruel spirit was called Grendel, a great bestrider of the mark,

⁸⁷ *gepolode*, pf. of *gepolian*, O.E. to 'thole.'

⁸⁷ *þystrum*, dat. of *þeostor*, darkness; Germ. *düster*.

⁸⁸ *dogora*, gen. pl. of *dogor*, which seems to bear the same relation to *dæg*, as *journée* does to *jour*.

⁸⁹ *scópes*. The Anglo-Saxon *Scop* corresponds to the Icelandic *Skáld*.

⁹¹ *fira*, gen. pl. of *fir*, a man.

⁹² *cwæð* seems to be an interpolation; it is required neither by the metre nor the sense. Ib. *worhte*, pf.

of *wyrcean*, to work.

⁹⁵ *leoman*, acc. pl. from *leoma*, a light. Ib. *buend* is pres. part. of *buan*, to till, inhabit; cf. the Germ. *bauen*, *bauer*.

⁹⁶ *foldan*, gen. of *folde*, the earth; O.N. *fold*.

⁹⁷ *leomum*, from *lim*, a limb, either of a man, or a tree; Ib. *gesceop*, pf. of *ge-sceppan*.

¹⁰¹ *fremman* is evidently a mere slip on the part of the scribe; it should be *fremman*, to accomplish.

Wæs se grimma gæst Grendel hāten
 mære mearcstapa, se þe mōras heold,
 fen and fæsten. Fifel-cynnes eard
 105 wonsælig wer weardode hwile,
 siððan him scyppend forscrifen hæfde.
 In Caines cynne þone cwealm gewræc
 éce drihten, þæs þe he Abel slōg.
 Ne gefeah he þære fæhðe, ac he hine feor forwræc,
 110 metod for þy mæne man-cynne fram.
 þanon untydras ealle onwōcon,
 eotenas and ylfe and orcneas,
 swylce gigantas, þa wið Gode wunnon
 lange þrage: he him þæs leán forgeald.

who beset the moors, the fen and the wilderness. The man accursed inhabited for a while the abode of the sea-serpent brood, after that the Creator had condemned him. On the kindred of Cain the eternal Lord avenged that murder by which he slew Abel. Nor did he have joy of that feud, but he, the Creator, banished him for that offence far off from mankind. Thence monstrous births all woke into being, Jotuns, and elves, and ghosts, as well as giants, which strove against God for a long time: he for that paid them their reward.

¹⁰² *Grendel*: see the Glossary of Names.

¹⁰³ *marcstapa*. The mark was the unit of political and regional organisation among the North German tribes, to which the Angles and Saxons belonged. To this day there are English parishes the boundaries of which correspond to those of ancient marks. Several marks made up a *gau* or *gá* (Glas-gow, Linlith-gow), and two or three *gaus* constituted a *scir* or shire. See Kemble's *Anglo-Saxons*.

¹⁰⁴ *fifel-cynnes*. Cf. *fifel-dor* in the 'Traveller's Song,' l. 43, a name for the river Eider, which itself means, (as shown by its earlier form, Egi-dora), 'gate of terror,' from *eye* and *dor*. Huge seals and sea-serpents, like

those described by old Pontoppidan, were perhaps often seen about the river's mouth.

¹⁰⁵ *wonsæli*, MS.

¹⁰⁸ *slōg*, pf. of *sleān*.

¹⁰⁹ *gefeah*, pf. of *gefeahon* or *gefeon*.

¹¹¹ *untydras*. Grimm explains the word, 'evil offspring,' from *tydran*, to beget.

¹¹² *eotenas*; *orcneas*. The A.S. *eoten* is the O.N. *Jötun*, and the O.E. *etene*. 'No man is an *etene*,' says Wycliff in his Sermons, 'to eat thus bodily.' *Orcneas* is of doubtful derivation; Grein suggests the Lat. *orcus*.

¹¹³ *gigantas*. See Gen. vi. 4. This and the following line are probably a later interpolation. Ib. *wunnon*, pf. of *winnan*.

II.

115 Gewât þa neósian, syððan niht becom,
 heán hûses, hú hit Hring-Dene,
 æfter beór-þege, gebûn hæfdon.
 Fand þá þærinne æþelínga gedriht
 swefan æfter symble : sorge ne cuðon.

120 Wonsceaft wera, wiht unhælo,
 grim and grædig gearo sona wæs,
 reoƿc and reðe, and on ræste genam
 þritig þegna; þanon eft gewât,
 húðe hrémig, tó hám faran,

125 mid þære wæl-fylle wíca neósan:
 Ðá wæs on uhtan, mid ær-dæge,
 Grendles gúðcræft gumum undyrne :
 þá wæs æfter wiste wôp up-ahafen,
 micel morgen-swég. Mære þeóden,

II.

Then, after night came, went he [Grendel] to visit the grand house, [to see] how the Ring-Danes, after the beer-drinking, had settled themselves in it. Then found he therein a crowd of nobles asleep after the feast; they knew no care, ~~That dark pest of men,~~ that mischief-working being, grim and greedy, was soon ready; savage and fierce; and seized thirty thanes while asleep; thence, exulting in his booty, he set off on his homeward journey to repair to his dwelling with that rich prize of slaughter. Then in the twilight, with break of day, Grendel's exploit was manifest to [all] men. Then, after the banquet, a voice of weeping was upraised, a loud morning cry. The renowned chieftain, the right

¹¹⁷ *beor-þege*. *þege* is dat. of *þegu*, which is probably connected with the rare verb *þegan*, to take, a form of *þiegan*. *Beer*, the national drink of Teutons, is mentioned by Tacitus, (*Germ.* xxiii. 'Potui humor ex hordeo aut frumento, in quandam similitudinem vini corruptus.' Ib.

gebûn, past part. of *gebuan*, to inhabit.

¹¹⁹ *cuðon*, pf. of *cunnan*.

¹²⁰ *Wonsceaft*, lit. *wanship*; the quality of wanness, darkness, gloom.

¹²¹ *gearo*. O.E. *yare*.

¹²³ *þritig þegna*. See l. 1582, and note.

- 130 æþeling ær-god, unblíðe sæt,
 þolode þryð-swyð, þegn sorge dreáh,
 syððan hie þæs láðan last sceáwedon
 werган gastes: was þæt gewin tó strang,
 láð and longsum. Næs hit lengra fyrst,
 135 ac ymb áne niht eft gefremede
 morð-beala máre, and nó mearn fore
 fæhðe and fyrene: was tó fæst on þám.
 þá was eáð-fynde, þe him elleshwær
 gerúmlicor ræste
 140 bed æfter búrum, þá him gebeácnod wæs
 gesáegd sóðlice sweotolan tæcne
 heal-þegnes hete; heold hyne syððan
 fyr and fæstor, se þám feónde ætwand.
 Swá ríxode and wið rihte wan,
 145 ána wið eallum, ôðþæt idel stóð
 húsa sêlest. Wæs seó hwíl micel;
 twelf wintra tíð torn gepolode

good prince, sat in sorrow, suffering heavy distress; the thane was sorely afflicted: after they had observed the track of that loathly accursed spirit. That trial was too heavy, loathly and lingering. No long time passed ere yet again, one night, he wrought a yet worse deed of murder, scrupling not at [any] onslaught and mischief; he was too firmly set upon them. Then might you easily find those who sought out for themselves elsewhere less frequented quarters, beds along bowers (when the hatred of the hall-thane, [Grendel] was made manifest, declared for a truth by evident tokens. He that escaped from that enemy kept himself ever afterwards far off and in greater watchfulness. So battled he [Grendel], and wrongfully strove, alone against them all, until that noble

¹³⁰ *unbliðe*, lit. 'unblithe,' the reverse of blithe. *Ib. sæt*, pf. of *sittan*.

¹³¹ *longsum* = the Germ. *langsam*.

¹³⁶ *morð-beala*, gen. pl. used in a partitive sense, depending on *mære*. *Ib. mearn*, pf. of *meornan*.

¹³⁸ *eáðe*, easy, still lingered in the language till the time of Milton, who

uses *unnethe*, i.e. *un-eáðe*, with difficulty.

¹³⁹ The line is left unfinished in the MS.; Grein supplies *sôhte*; but the alliteration is better maintained if we read *rincað sôhton*.

¹⁴¹ *gesægd*, past part. of *gesecgan*.

¹⁴⁴ *ríxode*, pf. of *ricsian*. *Ib. wan*, pf. of *winnan*.

wine Scyldinga, weána gehwylcne,
 sídra sorga; for þam [syððan] wearð
 150 ylða bearnum undyrne cuð,
 gyddum geómore, þætte Grendel wān
 hwíle wið Hróðgár, hete-níðas wæg,
 fyrene and fæhðe, fela missera,
 singale sæce. Sibbe ne wolde
 155 wið manna hwone mægenes Deniga,
 feorh-bealo feorran, feó pingian;
 ne þær nænig witenā wēnan þorfte
 beorhtre bōte tó banan folmum.
 [Atol] æglæca ehtende wæs,

house stood empty. A long time passed; for the space of twelve winters the Scyldings' kind lord endured affliction and every sort of woe and over-flowing sorrow. Hence it afterwards became publicly known to the sons of men, sorrowfully told in tale and story, that Grendel strove for a [long] while with Hroðgar, waged the quarrel of hate, of assault and feud, during many years, in perpetual conflict. He would have no peace with any man of the Danish power, [nor] stop the waste of life, nor arrange matters by an indemnity, nor

¹⁴⁸ wine, lit. 'friend'; weana, gen. pl. of wea, woe.

¹⁴⁹ Thorpe writes *forþam*, and translates 'for'; but it makes a better sense to read 'for þam,' for, or, on account of that. Ib. There is no alliteration, the careless scribe having dropt a word; Thorpe and Grein supply *syððan*.

¹⁵⁰ *ylða bearnum*. The corresponding phrase occurs in the *Edda*, (Völuspá, 20), 'alda börnum.' Ib. *undyrne*; not secretly, i.e. plainly.

¹⁵² *wið*. This use of a preposition which properly means 'against' (Germ. *wider*), but which we can here translate 'with,' illustrates the gradual change of meaning by the help of which 'with,' losing, except in such expressions as this, its old meaning of 'against,' came to supersede the Anglo-Saxon *mid* (Germ. *mit*). Ib. *weg*, pf. of *wegan*, to bear;

here it seems to have the meaning of 'wage.'

¹⁵³ *missera*, gen. pl.; 'half-years.'

¹⁵⁴ *sæce*, dat. of *sacu*.

¹⁵⁵ *hwone*, acc. sg. of *hwa*.

¹⁵⁶ *feorran*, lit. 'to put far off.' Ib. *feo* must be taken as the ablative or instrumental case.

¹⁵⁷ *witena*. 'The Witan,' or, wise men of the king's council, is a phrase so well known that I thought it best to retain it.

¹⁵⁸ *bote*; gen. case, governed by *wenān*.

¹⁵⁹ *folmum*. Is not this folm the *παλαμή, palma*, of Greek and Latin?

¹⁵⁹ The line is incomplete; so Thorpe and Grein supply *atol* (O.N. *atall*), which perhaps is connected with the German *toll*, distraught, devil-possessed; Greek *δαίμωνιος*. Ib. *ehtende*. *ehtan* is the Germ. *hetzen*, to hunt or chase.

160 deorc deað-scea, duguðe and geogoðe,
 seómode and syrede; sinnihte heold
 mistige móras. Men ne cunnon
 hwyder hel-rúnan hwyrftum scríðað.
 Swá fela fyrena feónd man-cynnes,
 165 átol ángengea, oft gefremede,
 heardra hynða. Heorot eardode,
 sinc-fáge sel sweartum nihtum:
 nó he þone gif-stól grétan móste,
 maððum for metode, ne his myne wisse
 170 Þæt wæs wræc micel wine Scyldinga,
 módes brecða. Monig oft gesæt
 rice tó rúne, ræd eahtedon,
 hwæt swið-ferhðum sélest wære,
 wið fær-grýrum, tó gefremmanne.

there durst any one of the Witan expect a brighter lot at the destroyer's hands. The [fiendish] monster went on persecuting, like a dark deadly shadow, the tried warriors and the youths; he ambushed and plotted; the live-long night he roamed over the misty moors; men know not whither sorcerers at set times wander. So many mischiefs, so many grievous outrages, did this foe of mankind, this fiendish lone-wanderer, often perpetrate. He occupied Heorot, that seat variously decorated, on the dark nights; [yet] might he not approach the gift-throne, that precious thing, because the Creator forbade it; he [Grendel] knew not His design. That was great grief for the Scyldings' kind lord, a breaking of the heart. Many a noble often sat in secret council; they deliberated what it were best for strong-souled men to do against these fearful terrors.

¹⁶⁰ *duguðe and geogoðe*. *duguð*, like the Germ. *tugend*, is connected with the verb to 'do'; the *καλοκἀγαθοί*, men of tried prowess.

¹⁶¹ *sin-nihte*. *sin* is a prefix, signifying entirety or perpetuity.

¹⁶² *hel-runa* is a wizard or sorcerer, *hel-rune*, a witch; *hela*, hell, *rún*, a secret.

¹⁶³ *hynða*, gen. pl. of *hynðu*, humiliation, disgrace.

¹⁶⁷ *scel*. I have adopted in the

translation Thorpe's correction, *sceld*.

¹⁶⁸ *gif-stol*. This obscure allusion to a throne in Heorot which Grendel was not allowed to approach, is nowhere explained in the poem. Ettmüller understands it of the throne from which Hroðgar used to dispense his gifts. Ib. *móste*, pf. of *mōtan*.

¹⁶⁹ *wisse* (or *wiste*), pf. of *witan*, to know.

¹⁷⁴ *gefremmanne*, gerund of *gefremman*.

- 175 Hwílum hie gehéton, æt hearg-trafum,
 wíg-weorðunga; wordum bædon,
 þæt him gást-bona geóce gefremede
 wið þeód-þreáum. Swylc wæs þeáw hyra,
 hæþenra hyht; helle gemundon
 180 in mód-sefan, metod hie ne cuðon
 dæda démend, ne wiston hie drihten God,
 ne hie huru heofena helm herian ne cuðon
 wuldres waldend. Wá bið þæm þe sceal,
 þurh slíðne níð, sawle bescúfan
 185 in fýres fæþm; frófre ne wenan
 wihte gewendan; wel bið þæm þe mót,
 æfter deáð-dæge, drihten sécean,
 and tó fæder fæðmum freoðo wilnian.

Sometimes they vowed sacrificial honours at the shrines of idols; they prayed with [many] words that the destroying spirit would bring them aid against the calamities of the people. Such was their custom, the hope of heathens; their thoughts ran [only] on hell; they knew not the Creator, the judge of deeds; nor knew they the Lord God, nor truly understood they how to praise the heavens' protector, the ruler of glory. Woe is to that man who shall, through wicked malice, thrust his soul into the fiery abyss, have no comfort to expect, nor change in anything; [but] good shall be to him who may, after his death-day, seek the Lord, and desire a peaceful refuge in the Father's bosom.

¹⁷⁵ *Hwílum*. This is the O.E. 'whilome' used by Spenser. Ib. *geheton*, pf. of *gehátan*.

¹⁷⁶ *wíg-w*. The meaning seems to be as above, 'sacrificial honours'; *wig* is lit. 'an image'; *wig-bed*, an altar. Ib. *bædon*, pf. of *biddan*.

¹⁷⁸ *þeod-preaum*, lit. 'the throes of the people.'

¹⁷⁹ *gemundon*, pf. of *gemunan*.

¹⁸² *herian*. Chaucer uses *herie*, or *heryen*; it is a pity that so beautiful a word should have been lost.

¹⁸³ *bið*, pres. of *beon*, to be.

¹⁸⁵ *wenan*. Thorpe's correction, *wene*, is no improvement; the passage is obscure.

III.

Swá þá mæl-ceare maga Healfdenes
 190 singala seáð; ne mihte snotor hæleð
 weán onwendan: wæs þæt gewin tó swyð,
 láð and longsum, þe on þa leóde becom,
 nýd-wracu niþ-grim, niht-bealwa mæst.
 Ðæt fram hám gefrægn Higeláces þegn,
 195 gód mid Geátum, Grendles dáeda:
 se wæs mon-cynnes mægenes strengest
 on þæm dáge þysses lifes,
 æpele and eácen. Hét him ýð-lidan
 gódne gegyrwan; cwæð he gúð-cyning
 200 ofer swan-ráde sécean wolde,
 mārne þeóden, þá him wæs manna þearf.
 þone siðfæt him snotere ceorlas
 lythwon logon, þeah he him leóf wære :

III.

So then the son of Healfdene perpetually nursed his sorrow ; nor might the wise hero turn aside his woes ; that trouble was too strong, loathly and lingering, which on that people came,—misery perforce, [caused by] cruel malice, the worst of all nightly calamities. A thane of Higelac heard that from home, a man of valour among the Geatas, concerning Grendel's deeds, who was strongest of might amongst mankind, in the day of this life, noble and powerful. He bade make ready for him a good sea-boat ; he said that he would seek across the wild swan's path the warrior king, the noble prince, since he had need of men. The wise townsfolk but faintly blamed in him that expedition, though he was dear to them ; [rather] they

¹⁸⁹ *mæl-ceare. mod-ceare*, trouble of mind, would give a better sense ; see l. 1993.

¹⁹⁰ *seað*, pf. of *seoðan*, to seethe.

¹⁹¹ *wæs þæt gewin*. See l. 133.

¹⁹² *þa*, acc. fem. of the article *se*, *seo*, *þæt* ; used demonstratively.

¹⁹⁵ *Geatum* : See the Glossary of Names.

¹⁹⁸ *eacen*, lit. *eked out*, increased ; it is connected with *eac* also, and *ycan*. Ib. *ýð-lidan*, lit. a 'wave-traveller.'

²⁰³ *logon*, pf. of *lean*.

- hwetton hige-rófne, hæl sceáwedon.
 205 Hæfde se góða Geáta leóða
 cempa gecorene, pára þe he cénoste
 findan mihte; fiftena sum
 sund-wudu sôhte: secg wísade
 lagu-cræftig mon land-gemyrcu.
 210 Fyrst forð-gewât; flóta wæs on ýðum,
 bāt under beorge. Beornas gearwe
 on stefn stigon; streámas wundon,
 sund wið sande. Secgas bæron,
 on bearm nacan, beorhte frætwe,
 215 gúð-searo geatolic: guman út scufon,
 weras on wil-sið, wudu bundenne.
 Gewât þá ofer wæg-holm, winde gefýsed,
 flóta fámig-heals, fugle gelicost,
 ððpæt ymb ân-tid oðres dogores

whetted his confident ardour, and beheld [i.e. prognosticated] a happy issue. The good [chief] had chosen fighting men from among the tribes of the Geatas, of those that he could find keenest [for war]; with fourteen comrades he sought the vessel; a man, a skilled mariner, pointed out the landmarks. The time flew on; the ship floated on the waves; the bark [lay] under the hill. The seamen with alacrity climbed on to her stern; the streams rolled, the water [dashed] against the sand. The mariners bore a bright freight into the vessel's hold, a well-appointed war-array; the crew,—men on a volunteer cruise,—shoved off the banded bark. Then the foamy-necked cruiser, hurried on by the wind, flew over the sea, most like

²⁰⁴ *hwetton*, pf. of *hwettan*.

²⁰⁶ *cempa*, *cempa*, warrior, is the same word as the Germ. *Kämpfer*.

²⁰⁷ *mihte*, pf. of *magan* or *magan*.

fiftena sum is 'one of fifteen'; not, as Thorpe translates, 'with some fifteen.'

²⁰⁸ *sôhte*, pf. of *secan*.

²¹¹ *Beornas*, nom. pl. of *beorn*; from this word came the low Latin *baro*, baron.

²¹³ *bæron*, pf. of *beran*.

²¹⁴ *frætwe*, acc. pl. of *frætu*,

ornament; is *freight* derived from it?

²¹⁵ *guma*, a man, survives in our 'bridegroom,' and 'groom.' lb. *scufon*, pf. of *scufan*, to shove.

²¹⁸ *fami* in MS.

²¹⁹ *ân-tid*. 'The one or first hour of the day' (Grein); he doubts however whether it may not mean 'the fixed time,' comparing the Icel. *eindaga*, to appoint a day; but such a meaning will not suit the passage.

- 220 wunden-stefna gewaden hæfde,
 þæt þa liðende land gesawon,
 brim-clifu blican, beorgas steápe,
 síde sæ-næssas. Þá wæs sund-liden
 eoletes æt ende. Þanon up hraðe
 225 Wedera leóde on wang stigon;
 sæ-wudu sældon, syrcan hrysedon,
 gúð gewædo. Gode þancedon,
 þæs þe him ýð-láde eáðe wurdon.
 Þá of wealle geseah weard Scyldinga,
 230 se þe holm-clifu healdan scolde,
 þeran ofer bolcan beorhte randas,

to a bird, until, about the first hour of the next day, the vessel with twisted stem had run [so far], that the mariners saw land, the sea-cliffs glittering,—steep mountains, large headlands. Then was the ocean voyage at an end. Thence quickly the Weders climbed up to the plain; they made the ship fast; they shook out their war-shirts, their fighting garb. They thanked God, because the watery way had been easy to them. Then from the wall the Scylding warder, who had the charge of the cliff, beheld them carrying over the gunwale their bright shields, their material of war ready for use;

Perhaps *an* is for *and*, the Saxon prefix corresponding to the Greek *ἀντί*, and we should understand by the phrase 'the corresponding time,' 'the same time on the next day.'

²²⁰ *wunden-stefna*, 'with twisted stem.' The stem and figure-head of a Saxon or Danish ship were often long and curving, in the form of a dragon or serpent or other creature.

²²² *beorgas*. There are no 'mountains' either on the mainland or in the islands of Denmark. In Gotland, however, there are; a range of mountains terminates at the sea just north of the mouth of the Gota-Elf. The English poet confounded perhaps the descriptions of Danish and Geatic scenery that he received.

²²³ *sæ-næssas*. 'Ness' (nose) for a headland, is still in use at several

points of our coast; Dunge-ness, Sheer-ness, &c. Thorpe reads *sund-lida*, the 'sea-farer,' meaning the vessel.

²²⁴ *eoletes*. A strange word; on which see the article in Grein's Dictionary.

²²⁵ *stigon*, pf. of *stigan*; Germ. *steigen*.

²²⁶ *syrcan*; 'sarks' *Scoticè*.

²²⁹ *weard*. This warder may be compared to the Comes Saxonici litoris in Roman Britain; like him, he had to keep watch against the descents of corsairs or filibusters on the Danish coast.

²³¹ *bolcan*. The same word, I suppose, as our English 'balk'; probably the gunwale of a Geatic ship was composed of posts connected by ropes.

fyrð-searo fúslícu: hine fyrwyrt bræc
 mód-gehygdum, hwæt þá men wæron.
 Gewāt him þá tó waroðe, wicge rídan,
 235 þegn Hróðgáres; þrymmum cwehte
 mægen-wudu mundum; ~~meðel-wordum~~ frægn:
 Hwæt syndon ge searo-hæbbendra,
 byrnum werede, þe þus brontne ceól
 ofer lagu-stræte lædan cwomon,
 240 hider ofer holmas?
 Ic þæs ende-sæta æg-wearde heold,
 þæt on land Dena láðra nænig
 mid scip-herge sceððan ne meahte.
 No her cuðlicor cuman ongunnon
 245 lind-hæbbende, ne ge leáfnes-word
 gúð-fremmendra gearwe ne wisson,
 maga gemeðu. Næfre ic máran geseah

curiosity urged him in his inmost soul, [to know] what these men were. Then went Hroðgar's thane, riding on a horse, to [meet] them at the shore; his staff of office quivered strongly in his hands; he questioned them in set terms. 'What kind of armour-bearing men are ye, protected by your breast-plates, who have thus come hither, navigating a tall ship over the ocean ways, [to seek a harbour] across the waters? I for this cause have held a general guard of the settlers of the district, that no corsair with a naval force might do mischief in the land of the Danes. Never have shielded men attempted to land here more openly; nor did ye know promptly the pass-word of warriors, [nor had ye] the consent of kinsmen. Never saw I on earth a greater earl than is one of you, a chief in armour; that is not a stay-at-home, [but one] glorious with feats of arms, unless his looks belie him, his distinguished

²³² *bræc*, pf. of *brecan*, to break.

²³⁵ *þrymmum*, dat. pl., used adverbially, of *þrym*, force. Ib. *cwehte*, pf. of *cweccan*, to quake.

²³⁶ *meðel-wordum*, words suitable for the *meðel* or assembly; the Gothic *maþl*, and the *mallum* of the Franks under Charlemagne.

²⁴⁰ The line is defective; Grein suggests, to complete it, *hyðe secean*.

²⁴¹ I endorse Thorpe's correction, *þæs*, on this account, for nothing can be made of *wæs*, the reading of the MS. *p* (*w*) might easily be written by mistake for *p* (*th*). *ende-sæta* I take as gen. pl.; compare *Dor-sætas*, *Sumor-sætas*. Ib. *æg-wearde*. The prefix *æg* generalises the meaning of the word to which it is attached; as in *æghwyle*, *æghwær*. ²⁴⁷ *geseah*, pf. of *geseon*.

eorl ofer eorðan, þonne is eower sum,
 secg on searwum: nis þæt seld-guma,
 250 wæpnum geweorðad, næfne him his wlite leóge,
 ænlic ansýn. Nú ic eower sceal
 frum-cyn witan, ær ge fyr heonan,
 leáse sceáweras, on land Dena
 furþur féran. Nú ge feor-búend,
 255 mere-líðende, mínne gehýrað,
 anfealdne gepoht. Ofost is sélest
 tó gecyðanne hwanon eowre cyme sýndon.

IV.

Him se yldesta andswarode,
 werodes wisa word-hord onleác:
 260 We synt gum-cynnes Geáta leóde,
 and Higeláces heorð-geneátas.
 Wæs mín fæder folcum gecyðed,

mien. Now must I know who and whence ye are, ere ye move on
 far from hence, as free rangers, over the Danish land. Now, ye
 dwellers in a far land, ye sea-farers, listen to my simple thought.
 Haste is best in making known whence ye are come.'

IV.

To him the eldest [of the strangers], the leader of the band, answered, and unlocked the treasure of his words:—'We are people of the nation of the Geatas, and liege followers of Higelac. My father was well known among the nations, a noble chieftain; his

²⁴⁰ *seld-guma*, a man sticking to his house, *seld*. So Grein; others take *seld* as the adverb, seldom.

²⁵² *frum-cyn*, origin; cf. *frum-sceaft*, l. 45.

²⁵⁶ *anfealdne*, lit. of one fold.' A literal translation, probably, of the Latin *simplex*.

²⁵⁷ *gecyðanne*, gerund of *gecyðan*.

²⁵⁸ *yldesta*, eldest; or it may

merely mean, the chiefest.

²⁵⁹ *on-leac*, pf. of *on-lucan*; 'unlocked his word-hoard': a beautiful and forcible expression.

²⁶¹ *heorð-geneatas*; lit. 'hearth-companions'; Germ. *genosse*. *Cyninges-geneattas* are mentioned in the 'Laws of Ina'; it must, therefore, have been a well-understood West-Saxon term.

æðele ord-fruma, Ecgþeów háten.
 Gebád wintra worn, ær he on weg hwurfe,
 265 gamol of gearðum : hine gearwe geman
 witena wel-hwylc, wíde geond eorðan.
 We þurh holdne hig^ð hláford þínne,
 sunu Healfdenes, sécean cwomon,
 leód-gebyrgean. Wes þú us lárena gód.
 270 Habbað we tó þæm mæran micel ærende,
 Deniga frean ; ne sceal þær[†] dyrne sum
 wesan^{of this} þæs ic wéne : þú wást gif hit is,
 swá we soþlice secgan hýrdon ;
 þæt mid Scyldingum sceaða ic nát hwylc,
 275 deogol dæd-hata, deorcum nihtum
 eáweð þurh egsan uncuðne níð,
 hynðu and hrá-fyl. Ic þæs Hróðgár mæg,
 þurh rúmne sefan, ræd geláran,

name was Ecgtheow. He survived many winters, before, full o
 years, he passed away from his dwelling-place ; him well nigh every
 one of the Witan remembers, far and wide over the earth. We in
 loyalty of soul have come to seek thy lord, the son of Healfdene,
 the defender of his people. Be thou to us a friendly informant.
 We have an important errand to that great prince, the master of
 the Danes ; nor must there be any secrecy about the thing which I
 am thinking of. Thou knowest whether the thing is so, as we have
 heard given out for a truth, that among the Scyldings some scather,
 I wot not who, a secret worker of hateful deeds, causeth on the
 dark nights by the terror [of his coming] distress unknown be-
 fore, humiliation and havoc. Hereon may I, through my large
 mind, give good counsel to Hroðgar, how he, the wise and good

²⁶⁴ *gebad*, pf. of *gebidan*. Ib. *hwurfe*,
 pf. subj. of *hwearfan*.

²⁶⁵ *geman*, pres. of *gemunan*, to
 call to mind. [558.

²⁶⁹ *leod-gebyrgean*. See the 'Elene,'

²⁶⁹ *larena*, gen. pl. of *lar*, teaching,
 lore ; it is lit. 'be thou good in
 teachings.'

²⁷³ *wast*, 2 sing. pres. from *witan*.

²⁷⁴ *nát*, a contraction for *ne wát*.

²⁷⁵ *dæd-hata*, either 'a worker of
 hateful deeds,' or 'a promiser of
 deeds.' Neither sense is very good.
 Might not the true reading be, *dæd-
 hwæt*, vigorous in deed ?

²⁷⁶ *eaweð*, causeth, produceth. *níð*
 (which means malice, hatred, envy,
 enmity) is hardly admissible ; I
 should prefer to read *nyd*, need or
 distress.

hú he fród and gód feónd oferswyðeþ,
 280 gyf him edwenden æfre scolde
 bealuwa bisigu, bót eft cuman,
 and þa cear-wylmas cólran wurðap;
 oððe á syððan earfoð-þrage
 þreá-nýd þólað, þenden þær wunað,
 285 on heáh-stede húsa sélest.

Weard maðelode, þær on wicge sæt,
 ombeht unforht: Æghwæðres sceal
 scearp scyld-wíga gescád wítan,
 worda and worca, se ðe wel þenceþ.
 290 Ic þæt gehýre, þæt þis is hold weorod
 freán Scyldinga. Gewítað forð beran
 wæpen and gewæðu; ic eow wísige:
 swylce ic magu-þegnas míne háte,
 wið feónda gehwone flótan eowerne,
 295 niw-tyrwydne, nacan on sande,
 árum healdan, oððæt eft byreð,
 ofer lagu-streámas, leófne mannan

prince, may overcome the foe, if this ruinous trouble should ever be reversed for him, and if so prosperity should come back, and those throbbings of the anguished heart become calmer; or if for ever hereafter he is to endure a time of difficulty, distressful sorrow, so long as he there dwelleth in that noblest of houses, holding high court.' The Warder spoke, there where he sat on his horse, a liegeman fearless:—'Of all things whatsoever must a keen shield-warrior know the distinction, in words and in works, whoever is of sound mind. I hear you say, that this is a loyal band for [the service of] the master of the Scyldings. Pass on, taking with you your weapons and your array; I will show you the way; likewise I will order the thanes my kinsmen honourably to guard 'gainst every foe your newly-tarred ship, the bark [there] on the strand, until she, the vessel with the curving stem, shall bear back the good chief over the waves to Weder-mark. To each well-doer may

²⁸¹ *bysigu* is the noun formed from *bysig*, Eng. 'busy.'

²⁸² *colran*, lit. cooler.

²⁸⁶ *maðelode*. *maðelian* is con-

nected with the Goth. *maþl*, and means properly, to speak in the *maþl*, or public assembly.

²⁹¹ *gehwone*, acc. of *ge-hwa*.

wudu wunden-heals tó Weder-mearce.
 Gód-fremmendra swylcum gifeðe bið
 300 þæt þone hilde-ræs hál gedigeð.
 Gewiton him þá féran; flóta stille bád;
 seomode on sole sid-fæðmed scip,
 on ancre fæst. Eofor-lic scionon
 ofer hleor beðan, gehroden golde,
 305 fáh and fýr-heard; ferh wearde heold.
 Gúð-móde grummon; guman onetton,
 sigon ætsomne, ôðþæt hý æl-timbred,
 geatolic and gold-fáh, ongytan mihton.
 Þæt wæs fore-márost, fold-búendum,
 310 receda under roderum, on þæm se ríca bád:

it be granted that he may escape unharmed from the stress of battle.' Then they moved forward; the ship remained where she was; the wide and roomy vessel rocked on the rolling wave, fast at her anchor. They appeared to carry over their cheeks the likeness of a boar, cunningly adorned with gold, many-hued and hardened in the fire; it held their life in guard. Eager for the fray, they tore along; the men speeded forward; they moved on together, until they might perceive a hall built of timber, well wrought and variously adorned with gold. This was by far the noblest of palaces under the sky, among the inhabitants of earth, in which the Ruler dwelt; the light thereof shone over many lands. Then the

²⁹⁸ *Weder-mearce*, the land of the Weders, a name for the Geatas; the later meaning of *mark*, by which it signified one of the border provinces of a great state, does not apply to it here.

³⁰² *seomode*; compare l. 161.

³⁰³ *Eofor-lic scionon*; a difficult passage. Thorpe reads, *scion on ofer hleor bæron*, 'a boar's likeness shewn over their cheeks they bore.' Grein punctuates after *scionon*, and makes *eofor lic* plural; 'the likenesses of boars shone,' i.e., on their helmets. Bugge makes *lic-scionon* one word, and the dative case sing. referring to Beowulf, translating 'beautiful in body'; *eofor* he considers to mean simply 'helmet,' a meaning which it

certainly has in lines 1112, 1328, and 2152. In the next line, for *beran* Grein reads *vera*, 'of the men'; *ferh* he takes in the sense of *porcellus*, 'a young swine held guard over the men's cheeks.' But this is harsh; it seems preferable to take *ferh* for *feorh*, life. If anything had to be altered, I would read *eofor lic scion ofer hleor beran*, 'the boar seemed to rear his body over their cheeks.'

³⁰⁶ *grummon*, lit. 'raged,' pf. of *grimman*. Ib. *onetton*, pf. of *onettan*, hasten.

³⁰⁷ *sigon*, pf. of *sigan*, lit. 'to sink.' Ib. *æl-timbred*; so in the MS.; Grein well corrects *æl timbred*.

³¹⁰ *roderum*, from *rôdor*; O.N. *rôdull*, the sun; Grimm connects it

lixte se leóma ofer landa fela.
 Him þá hilde-deór hof módigra
 torht getæhte, þæt hie him tó mihton
 gegnum gangan gúð-beorna sum.

- 315 Wicg gewende, word æfter cwæð:
 Mæl is me tó féran; fæder alwalda
 mid ár-stafum eowic gehealde,
 siða gesunde: ic tó sæ wille,
 wið wráð werod wearde healdan.

2nd Week

Roman

V.

- 320 Stræt wæs stán-fáh, stíg wísode
 gumum ætgædere. Gúð-hyrne scân,
 heard hond-locen; hring-íren scír

bold chief, a warrior valiant, pointed out to them plainly the court of the high-souled rulers, so that they might pass into their presence. Turning his horse round, he then spoke these words:—‘It is time for me to go; may the Father Almighty preserve you with honour, safe in your enterprise; I will down to the sea, to keep watch and ward against [any] hostile band.’

V.

The road was paved with stones of many colours, the path guided the men [moving] in a body. The coat of mail, hard, hand-locked, glittered; rattled the bright iron rings in their armour, as they, in their formidable array, marched forward to the hall.

with the Greek *πόθος*. It is used for ‘the firmament’ in Caedmon’s ‘Genesis,’ i.; *rodera weard*.

³¹³ *getæhte*, pf. of *getæcan*, to point out, make clear.

³¹⁵ *cwæð*, pf. of *cweðan*. Engl. ‘quoth.’

³¹⁶ *Fæder alwalda*. This pious wish sounds oddly in the mouth of the pagan Dane; the writer seems to have forgotten that he had spoken of Hroðgar and his people a few lines before as heathens and idolaters.

See l. 175. But this incongruity occurs again repeatedly; such language was so natural in the lips of the religious author, that, without thinking of dramatic propriety, he makes all his principal characters express themselves in a similar way.

³¹⁷ *eowic*, a poetic form of *eow*, as *usic* for ‘us;’ see Rask’s Grammar.

³²¹ *scân*, pf. of *scinan*, to shine, *hand-locen*, firmly riveted by the hand; i.e., the plates of which the breastplate was made.

- song in searwum, þá hie tó sele furðum,
 in hyra grýre-geatwum gangan cwomon.
- 325 Setton sæ-méðe side scyldas,
 rondas regn-hearde, wið þæs recedes weal.
 Bugon þá tó bence, byrnan hringdon,
 gúð-searo gumena. Gáras stódon,
 sæ-manna searo, samod ætgædere,
- 330 æsc-holt ufan græg : wæs se íren þreát
 wæpnum gewurðad. Þá þær wlonc hæleð
 oret-mecgas æfter hæleþum frægn:
 Hwanon ferigeað ge fætte scyldas,
 græge syrcan and grim-helmas,
- 335 here-sceafta heáp? Ic eom Hróðgáres
 ár and ombiht. Ne seah ic elþeódige
 þus manige men módiglícran.
 Wen ic þæt ge for wlenco, nalles for wræc-siðum
 ac for hige-prymmum, Hróðgár sóhton.

Weary of the sea, they set down their large shields, their bucklers hard as flint, against the walls of that mansion. Then they sat down on the benches; their breast-plates rang,—the war-dress of the warriors. Their spears, the equipment of [these] sailors, were placed upright in a sheaf together; [they were of] ashen wood, grey on the outside; these iron-sides were furnished with glorious weapons. Then and there did a proud warrior question the sons of battle concerning their birth and origin: 'Whence bring ye your plated shields, your grey war-shirts and frowning helmets,—this sheaf of spears? I am Hroðgar's messenger and liegeman. Never saw I such a group of foreign men of more valiant aspect. I expect that ye for pride, and by no means as outcast exiles, but in the energy of your spirits, have sought Hroðgar.' To them then

³²⁶ *regn-*, an intensive prefix, 'very hard.'

³²⁷ *Bugon*, pf. of *bugan*, to bow or bend.

³³⁰ *græg*. The meaning seems to be that the ashen staves of the spears were left with the grey bark upon them. Ib. *íren þreát*, lit. 'an iron band.'

³³² *oret-mecgas*, from *oret*, strife, labour. Ib. *hæleþum* (heroes) in MS.; but Grein well corrects *æðelum*, dat. of *æðelu*: see l. 392.

³³² *fætte*, plated: compare *fettan goldes*, l. 1093.

³³⁵ *wrac-siðum*, lit. 'the journeys of exiles.'

- 340 Him þá ellen-róf andswarode,
 wlanc Wedera leód; word æfter spræc,
 heard under helme: We synt Higeláces
 beód-geneátas: Beowulf is mín nama:
 wille ic asecgan suna Healfdenes,
 345 mærum þeódne, mín ærende,
 aldre þinum; gif he us geunnan wile
 þæt we hine swá gódne grétan móton.
 Wulfgar maðelode, (þæt wæs Wendla leód;
 wæs his mód-sefa manegum gecyðed,
 350 wíg and wísdóm: Ic þæs wine Deniga,
 freán Scyldinga, frínan wille,
 beága bryttan, swa þu bêna eart,
 þeóden mærne ymb þínne sið,
 and þe þa andsware ædre gecyðan,
 355 þe me se góða agifan þenceð.
 Hwearf þá hrædlice þær Hróðgar sæt,
 eald and unhár, mid his eorla gedriht.

replied the proud chief of the Weders, confident in his might; he spoke a word in reply, firm with towering helm: 'We are Hygelac's boon-companions; Beowulf is my name. I desire to declare my errand to the great prince, thy lord, the son of Healfdene, if he will kindly grant to us leave to approach him.' Wulfgar spoke (he was chief of the Wendlas; his character was known to many,—his valour and wisdom): 'I therefore will ask the kind ruler of the Danes, the lord of the Scyldings, the ring-dispenser, the great prince, as thou dost petition, concerning thy journey [hither], and quickly make known to thee the answer, which the good [prince] shall think fit to give me.' Than he turned him speedily to where Hroðgar sat, old and very white-haired, with the assembly of his

³⁴¹ *spræc*, pf. of *sprecan*, to speak.

³⁴³ *beod-geneatas*, lit. 'board-associates.' *Beowulf*: see the Glossary of Names.

³⁴⁵ *þeódne*—*aldre*, datives of *þeoden* and *aldor*. Anglo-Saxon had a great variety of words to express persons of rank and authority, most of which are lost to modern English. The

following are among them: *eodur*, *æðeling*, *leod*, *þeoden*, *aldor*, *fruma*, *rica*, *pegn*, *drihten*, *wine*, *frea*.

³⁴⁸ *Wendla*: see the Glossary of Names.

³⁵² *bêna*, a suppliant; *bén*, a prayer. An old English ballad begins, 'What is good for a bootless *bene*?'

- Eóde ellen-róf, þæt he for eaxlum gestód
 Deniga freán: cuðe he duguðe þeáw.
 360 Wulfgár maðelode to his wine-drihtne:
 Her syndon geferede, feorran cumene
 ofer geofenes begang, Geáta leóde;
 þone yldestan oret-mecgas,
 Beowulf nemnað. Hý bênan synt
 365 þæt híc, þeóden mín, wið þe móton
 wordum wrixlan. Nó þú him wearne geteóh,
 þinra gegn-cwida glædman Hróðgár.
 Hý on wig-getawum wyrðe þinceað
 eorla gæhtlan: huru se aldor deáh,
 370 se þæm heaðo-rincum hider wísade.

earls. Confident in his might he went on until he stood in the presence of the lord of the Danes; he knew the manners of nobility. Wulfgar spoke to his kindly lord: 'Here are come, travellers from a far country over the courses of the sea, some people of the Geatas; the chiefest among them these sons of battle name Beowulf. They petition that they may exchange words with thee, my prince. Do not thou, Hróðgar, send them a refusal to gladden [them] with thy converse. They, as regards their warlike outfit, seem to vie in dignity with earls; certainly their leader is a doughty chief, he who led the warriors hither.'

³⁵⁷ *unhar*. Thorpe translates 'hairless'! Bugge well points out that in several Low German dialects *un* is used as an intensive prefix; *unweit*, *ungroes*: here the meaning is, 'very hoary.'

³⁵⁸ *Eode*, pf. of *gan*, *gangan*; in O.E. 'yode.' *Ib. for eaxlum*, lit. 'before the shoulders.'

³⁶⁰ *geteoh*, imper. of *geteon*, to appoint, deliver.

³⁶⁷ *glædman*. The reading of the MS. gives a weak and frigid sense. I should correct it without hesitation to *gladian*; see Grein's Dict. *in roce*. Thorkelin has *glædnian*, which does not seem to occur elsewhere.

³⁶⁹ *gæhtlan*. I think this must be the local English word, to 'ettle,' i.e. to rival, vie with.

³⁶⁹ *deah*, pres. of *dugan*, valere.

VI.

Hróðgar maðelode, helm Scyldinga:
 Ic hine cuðe cniht wesende.
 Wæs his eald fæder Ecgþeo hátan,
 þæm tó hám forgeaf Hreðel Geáta
 375 árgan dohtor. Is his eafora nú
 heard her cumen, sóhte holdne wine.
 Þonne sægdon þæt sæ-liðende,
 þa þe gif-sceattas Geátum feredon
 þyder to þance, þæt he ~~xxx~~ ^{swið} tiges
 380 manna mægen-cræft, on his mund-gripe
 heaðo-róf hæbbe. Hine hálíg God,
 for ár-stafum, us onsende,
 tó West-Denum, þæs ic wén hæbbe,
 wið Grendles grýre: ic þæm góðan seal,

VI.

Hroðgar spake, the protector of the Scyldings: 'I knew him when he was a boy. His old father was named Ecgtheow, to whom Hrethel the Geata gave his own daughter to take home [to wife]. His valiant heir is now come hither, he has sought his loyal friend. Formerly it was said by seafaring men, those who bore thither the gift-monies to the Geatas in requital of services, that he, the fearless warrior, had in the grip of his fist the strength of thirty men. Him has the holy God sent to us, the West Danes, for our profit (of this I have an expectation) against the terror of Grendel; I shall offer presents to the good [warrior] for his valiancy. Hasten thou, bid

374 *Hreðel*. This king of the Geatas was the father of Hygelac as well as of Beowulf's mother; Hygelac therefore was Beowulf's uncle.

378 *gif-sceattas*. This seems to refer to presents which Hroðgar had

sent to the Geatas, probably in return for services rendered to him in war.

379 *þritiges*. *þritig* must here be taken as a substantive; 'une trentaine d'hommes.'

381 *hæbbe*, pres. of *habban*.

385 for his mōd-præce, maðmas beóðan.

Beó þú on ófeste, hát in-gán,

seón sibbe-gedriht samod æfgædere.

Gesaga him eác wordum, þæt hie synt wil-cuman

Deniga leóðum

390 word inne abeád:

Eow hét secgan sige-ðrihten mín,

aldor Eást-Dena, þæt he eower æðelu can,

and ge him syndon, ofer sæ-wylmas

heard-hicgende, hider wil-cuman.

395 Nú ge móton gangan in eowrum gúð-geatawum,

under here-griman, Hróðgár geseón.

Lætað hilde-bord her onbídian,

wudu wæl-sceaftas worda geþinges.

Arás þá se ríca, ymb hine rinc manig,

400 þryðlic þegna heáp. Sume þær bidon,

heaðo-reáf heoldon, swá him se hearda bebeád.

them come in, and see the band of kinsmen gathered together. Tell them too in [express] words, that they are welcome to the Danish people.' [Wulfgar] reported the word within. 'My victorious lord, prince of the East Danes, has commanded me to say to you that he knows your noble origin, and that your arrival hither, stout hearted as ye are, over the billows of the sea, is welcome to him. Now may ye proceed in your martial array, under your helmets, to see Hroðgar. Let your stout shields here remain, those deadly implements of the weirds of destiny.' Then the chieftain arose, with many a knight around him; a gallant group of thanes. Some remained there and guarded the arms and equipments, as the chief commanded them. They moved on quickly together,

³⁸⁶ *hát*, imper. of *hátan*, to order.

³⁸⁹ This and the next line are both incomplete, though the MS. exhibits no sign of a *lacuna*. Grein supplies *þa wið duru healle Wulfgar eode*, 'then Wulfgar went towards the door of the hall.'

³⁹⁰ *abeád*, pf. of *abeodan*, to announce.

³⁹¹ *hét*, pf. of *hátan*.

³⁹⁵ *geatawum*. So in MS., but it is an

incorrect form; we must read either, *getawum*, from *getawe*, or *geatwum*, from *geatwe*.

³⁹⁸ *wæl-sceaftas*, deadly shafts: *wæl* is carnage, slaughter; a battle-field is called in the Saxon Chronicle, *wæl-stowe*, the place of carnage. Ib. *worda*, the reading of the MS. is difficult to explain; Grein substitutes *wyrda*, from *wyrd*, fate, destiny.

³⁹⁹ *Aras*, pf. of *arisan*, to arise.

Snyredon ætsomne, þ[ær] secg wísode,
under Heorotes hróf

heard under helme, þæt he on heoðe gestód.

405 Beowulf maðelode, on him byrne scán,
searo-net seówed smiðes orþancum:

Wes þú, Hróðgár, hál. Ic eom Higeláces
mæg and mago-þegn: hæbbe ic mārða fela
ongunnen on geogoðe. Me wearð Grendles þing,

410 on mínre éðel-tyrf, undyrne cuð:

secgað sá-líðend þæt þes sele stande,

receda sélést, rinca gehwylcum

ídel and unnýt, siððan æfen-leóht

as the man guided them, (firm with towering helm), under the roof of Heorot; [the courageous one went on], so that he stood on the daïs. Beowulf spoke, (on him his breast-plate glittered, a defensive net-work sewed together by the skill of the smith): 'Hail to thee, Hróðgar! I am Higelac's kinsman and household thane; in my youth I have undertaken many feats of arms. The affair of Grendel became clearly known to me on my native soil: seamen say that this hall, this most noble mansion, stands empty and of no service to any of the knights, after that the evening light is hidden under

⁴⁰² *Snyredon*, pf. of *snyrian* or *snyrgan*, to hasten. A rare word, found also in *Elene* and *Guthlac*.

⁴⁰³ *Heorotes hróf*. Referring to l. 326, I conceive that the sequence of events was as follows: Beowulf and his band came up to Heorot, leaned their shields against the wall, and sat down on a bench outside; presently Wulfgar came out and spake to them; on learning who they were, he went in again, and, after obtaining the king's permission, brought them into Heorot. A half line is wanting, either here or in the next line: Grein supplies '*hygerof eode*.'

⁴⁰⁴ *heoðe*, dat. of *heoðo*. Kemble translates 'daïs'; but in *Satan*, 700, the only other place where the word occurs, it seems to have the general meaning of 'hall,' 'mansion.' Perhaps it is the O.N. *hodd*; in the

Edda (Grimm. 27) we meet with *hodd goða*, dwelling of the gods.

⁴⁰⁷ *Wæs* (so in MS.; corrected by the Edd.) . . . *hál*. Here we have the original of 'wassail,' as in the story of Hengist and Rowena, told by Geoffrey of Monmouth.

⁴¹⁰ *éðel-tyrf*, a beautiful expression; lit. 'the 'turf of the *éðel*, or native land of the free-born Teutonic free-holder.'

⁴¹² *reced selest*, MS.; I have adopted Thorpe's correction, *receda selest*, 'best of mansions.' Ib. *rinca*, 'knights.' The reader will find *rinca*, *haleð*, and one or two other words occasionally thus translated. It may be said that 'knight' suggests a very different order of ideas and a later age, and this is of course true; on the other hand, the word is Teutonic; and had not the relation of these *gesiðas* or body-thanes to their

under heofenes hádor beholen weorðeð.

- 415 þá me þæt gelærdon leóde míne,
 þa sélestan, snotere ceorlas,
 þeóden Hróðgár, þæt ic þe sóhte;
 forþan hie mægenes cræft míne cuðon.
 Selfe ofersawon, þá ic of searwum cwom,
 420 fáh from feóndum, þær ic fife geband;
 yðde eótena cyn, and on ýðum slóg
 niceras nihtes; nearo-þearfe dreáh:
 wræc Wedera níð; weán ahsodon;

the vault of heaven. Then my people, the best of them, far-seeing townsmen, counselled me, king Hroðgar, to seek thee out; forasmuch as they were acquainted with my strength and prowess. They themselves had looked on, when I came out of the fighting, blood-stained from the foe, the time that I laid five [or "the sea-monsters"] in bonds, destroyed the Jotun tribe, and on the waves slew the Nixes of the night; endured distress,—avenged the Weders' quarrel,—(they had experienced griefs), and crushed [the foe] terribly. And

lord strongly resembled that of knights to their superiors, we may be sure that the word (knight = *cniht*, Germ. *knecht*, servant) would not have been adopted as the correlative for Englishmen of 'chevalier.'

⁴¹⁴ *hádor*, an obscure word. Grein, on the strength of a passage in the Cod. Exon., reads *hádor*. Ib. *beholen*, past part. of *behelan*, to hide.

⁴¹⁶ *ceorlas*. See l. 202. The *ceorlas* (Eng. 'churls') were the non-noble freemen among the Geatas, the general population, in short, without whose approval an important expedition would not be undertaken, though the *ceorlas* or nobles would have the main share in carrying it out.

⁴¹⁹ *of searwum*, lit. 'from accoutrements.' Perhaps it means 'when I undid my arms.' Grein proposes to read, *on searwum*. Thorpe translates 'from the snares.'

⁴²⁰ *fife*. Grein thinks that the true reading is *fifel*, 'sea-monster,'

see l. 104. But *fife*, five, referring to the Jotuns named in the next line, does not seem to be inadmissible.

⁴²¹ *yðde*, pf. of *yðan*, to lay waste.

⁴²² *niceras*. The Anglo-Saxon *nicor* or *nicer* has equivalents in all the Teutonic languages: Icel. *nykr*, O. H. G. *nichus*, Dan. *nök*, Sw. *näk*, Germ. *nir*. Originally it was a water goblin, which, according to the usual description, was human above and like a fish or serpent below. M. Vigfusson, in his valuable Icelandic Dictionary, suggests a possible connection of the word with the name of the Italic god *Nep-tunus*, whose attributes, before those of the Greek Poseidon were transferred to him, were probably those of a lake or river deity. In later Anglo-Saxon times *nicor* was employed as the translation of *hippopotamus* (see Bugge's article before quoted); in O. H. G. *nichus* was used for 'crocodile.' Grimm, *Deut. Myth.* 456.

- forgrand grámmum; and nú wið Grendel sceal,
 425 wið þám aglæcan, âna gehegan
 þing wiþ þyrse. Ic þe nú þá,
 brego beorht-Dena, biddan wille,
 eodor Scyldinga, ânre bène:
 þæt þú me ne forwyrne, wígendra hleó,
 430 freá-wine folca, nú ic þus feorran com,
 þæt ic móte âna minra eorla gedryht,
 and þes hearda heáp, Heorot fáelsian.
 Hæbbe ic eác geáhsod þæt se æglæca,
 for his wonhydum wæpna ne recceð.
 435 Ic þæt þonne forhigge, (swá me Higelác sic
 mín mon-drihten módes bliðe),
 þæt ic sweord bere oððe síðne scyld,
 geolo-rand tó gúðe; ac ic mid grápe sceal
 fón wið feónde, and ymb feorh sacan,
 440 láð wið láðum: þær gelyfan sceal
 dryhtnes dóme, se þe hine deáð nimeð.

now, against Grendel, against that pest, shall I alone accomplish the exploit, [battling] with the giant. I will now therefore ask of thee, prince of the Bright Danes, ruler of the Seyldings, [this] one boon,—that thou, O shelter of warriors, kind master of nations, refuse me not leave, now that I am come from so far, myself alone with the band of my earls, this hardy company, to cleanse out Heorot. I have understood also that the monster, from [the thickness of] his tawny hide, recks not for weapons. I therefore disdain, (so may Higelac my true lord be gracious in mood towards me) to carry sword, or large yellow shield, into the combat; but with hand-grips will I lay hold on the foe, and fight for life, man to man; then whichever of us death shall take, he must trust to the

⁴²⁴ *forgrand*, pf. of *forgrindan*, to crush. Ib. *gramum*, dat. pl. of *gram*, terrible, used adverbally.

⁴²⁵ *þyrse*, giant; O. N. *purs*; the word occurs several times in the Edda; the Nornas, or Fates, are called in the *Völuspá*, *pursa meyjar*, giant maidens.

⁴²⁹ *forwyrne*, pres. subj. of *forwyrnan*, to refuse.

⁴³² *and þes*. The *and* has got misplaced; Grein rightly places it before *minra eorla*.

⁴³³ *fón*, to take hold, is the Germ. *fangen*.

⁴⁴⁰ *láð wið láðum*, lit. 'foe against foe.'

⁴⁴¹ *se þe hine* seems to be equivalent to *se hwone*, 'that [man] whom.'

Wén ic þæt he wille, gif he wealdan mót,
 in þæm gúð-sele, Geótena leóde
 etan unforhte, swá he oft dyde
 445 mægen Hreðmanna. Nó þú mínne þearft
 hafelan hýdan, ac he me habban wile
 dreóre fáhne, gif mec deað nimeð;
 byreð blódig wæl, byrgean þenceð;
 eteð ángenga unmurnlice;
 450 mearcæð mór-hópu; nó þú ymb mínes ne þearft
 líces feorme leng sorgian.
 Onsend Higeláce, gif mec hild nime,
 beadu-scrúda betst, þæt míne breóst wereð,
 hræglá sélest; þæt is Hrædla láf,
 455 Welandes geweorc. Gæð á wyrd swá hió sceal.

judgment of the Lord. I ween that he [Grendel] wishes, if he may prevail, to devour without fear the people of the Geatas in that hall of war, as he has often done to the forces of the Hreðmen. Thou wilt not need to hide my head [i.e. bury me], but he will have me, all besprent with gore, if death shall take me; he will bear away my bleeding corpse, he will think to taste [my flesh]; the lonely prowler will devour it ruthlessly; he will mark out my [burial] mound on the moor; thou wilt not need to trouble thyself longer about the consuming of my body. Send to Higelac, if I fall in the fight, that most beautiful coat-armour which guards my breast, that best of tunics;—it is Hreðla's bequest, the work of Weland. Destiny ever happeneth as she must [happen].'

⁴⁴⁵ 'Hrethmen' is a name for the Danes. In the Saxon Chronicle, an. 787 (Laud MS.), mention is made of the three ships of the Northmen which first in that year came from 'Hæreða-land' to the English coast; these same ships are called in the Parker MS. '*scipu Deniscra monna*,' ships of Danish men. In the old name for Jutland,—Hreð-gotaland,—the same element appears.

⁴⁵¹ *feorme*. Rieger, I think, explains this word rightly. Its usual meaning is 'feast,' 'meal'; Ettmüller and others interpret it here

'nourishment'; but Rieger suggests that it means the eating or consuming. If Grendel, after killing Beowulf, left his body untouched, Hroðgar as his host would have to see that it was burnt and all burial rites duly performed; but as, if victorious, Grendel would devour him, Hroðgar need not in that case trouble himself with such considerations.

⁴⁵³ *beadu-scrúda*: lit. 'battle-shrouds.' The Scotch speak of a 'screed' of clothing.

⁴⁵⁴⁻⁵ *Hrædla, Weland*: see Glossary of Names.

VII.

Hróðgár maðelode, helm Scyldinga :
 Fore fyhtum þú, freónd mín Beowulf,
 and for ár-stafum, usic sóhtest.
 Geslôh þín fæder fæhðe mæste:
 460 wearð he Heaðoláfe tó hand-bonan
 mid Wylfingum, þá hine gára cyn,
 for here-brógan, habban ne mihte.
 Þanon he gesóhte Súð-Dena folc
 ofer ýða gewealc, Ar-Scyldinga,
 465 þá ic furpum weold folce Deniga,
 and on geogoðe heold ginne rícu,
 hord-burh hæleða. Þá wæs Heregár deád,
 mín yldra mæg unlífigende,
 bearn Healfdenes; se wæs betera þonne ic.

VII.

Hróðgar spake, the protector of the Scyldings : 'For fighting's sake, my friend Beowulf, and in honour's cause, hast thou sought us out. Thy father fought a memorable fight; he, with the Wylfings, slew Heatholaf with his own hand, when the race of the Waras would not have him for their army-leader. Thence, across the rolling waves, he sought the people of the South Danes, of the noble Scyldings, at the time when I first bore rule over the Danish nation, and in my youth governed the spacious realm, the treasure city of heroes. At that time Heregar, my elder brother, the son of Healfdene, was dead; he was a better man than I. Afterwards I

⁴⁵⁷ *fore fyhtum*, MS. Grein corrects *wyhtum*.

⁴⁵⁹ *Geslôh*, pf. of *geslean*.

⁴⁶¹ *gara cyn* is the reading of the MS.; but there can be little doubt that we should read *Wara*, gen. of

Waras: see the Glossary of Names.

⁴⁶² *here-brogan*. It is hard to extract any good meaning from this compound, which means 'army-terror.' I would read *here-brego*, army-chief.

- bæle and bronde; beorges getrúwode,
wiges and wealles: him seó wén geleáh:
þá wæs Beowulfe bróga gecyðed
2325 snúde tó sóðe, þæt his sylfes hám,
bolda sélest, bryne-wylmum mealt,
gif-stól Geata. þæt þám góðan wæs
hreów on hreðre, hyge-sorga mæst:
wénde se wisa þæt he wealdende,
2330 ofer ealde riht, écean dryhtne,
bitre gebulge: breóst innan weoll
þeostrum geþoncum, swá him geþywe ne wæs.
Hæfde lig-draca leóða fæsten
ealond útan, eorð-weard þone,
2335 glédum forgrunden. Him þæs gúð-cyning,
Wedera þéoden, wræce leornode.
Héht him þá gewyrcean wigendra hleó,
eall írenne, eorla dryhten,
wíg-bord wrætlic: wisse he gearwe

the land-dwellers with fire, with bale and brand; he trusted in his
mon~~st~~ his war, and his wall: for him that hope proved false.

Then quickly was the terror made known as a certain truth to
Beowulf, that his own home, the best of manor-houses, the gift-
throne of the Geatas, was consumed by whelming flames. That
was shocking to the heart of the good prince, the greatest of his an-
xieties; the wise chief weened that he, in violation of ancient right,
had bitterly provoked to anger the Almighty, the eternal Lord;
his breast boiled within him with dark thoughts, as was not his
wont. The Fire-drake had destroyed with brands the stronghold of
peoples, the island off shore, that [whole] region. For this the
war-king, the prince of the Weders, bethought him of vengeance.
He commanded then, the shelter of warriors, the lord of earls, to
fashion for him a curious battle shield, all of iron; he knew full well

²³²⁵ *him*, MS. Grein; *hám*, Edd.

²³²⁷ *gif-stól Geata*. The place
where he was in the habit, according
to the custom of kings, to distribute
gifts among the Geatas.

²³³² *geþywe*, MS. Thorpe reads
geþwære, 'befitting.'

²³³⁴ *eorð-weard þone*. Grein ren-
ders *eorð-weard*, 'funditus,' and cor-
rects *þone* to *þonne*.

heall heoru-dreóre: áhte ic holdra þý læs,
 deorre duguðe, þe þá deað fornam.
 Site nú tó symle and onsæl meodo
 490 sige-hreð secgum, swá þín sefa hwette.
 Þá wæs Geát-mæcgum geador ætsoinne
 on beór-sele benc gerýmed;
 þær swið-ferhþe sittan eódon
 þryðum dealle. Þegn nýtte beheold,
 495 se þe on handa bær hroden ealo-wæge,
 scencte scír-wered. Scôp hwílum sang
 hádor on Heorote: þær wæs hæleða dreám,
 duguð unlytel, Dena and Wedera.

possessed so much the fewer vassals, of my beloved nobility, whom death had reft away. Sit now at the meal, and unbind with mead thy victorious soul among my men, as thy heart may incite.' Then was a bench cleared for the sons of the Geatas, [to sit] close together in the beer-hall; there the stout-hearted ones went and sat, exulting clamorously. A thane attended to their wants, who carried in his hands a chased ale-flagon, and poured the pure bright liquor. A Scôp between-whiles sang with clear voice in Heorot; there was the joy of warriors, a great gathering of noble knights, both Dances and Weders.

⁴⁸⁷ *heoru-dreore*, lit. 'sword-gore.' Can there be any connection between *heoru* and the Greek *ἄορ*? *áhte*, pf. of *ágan*, to own. *þy*, abl. sg. of *se*, the def. article; = *eo*, by so much, or, 'on that account.'

⁴⁸⁹ *meodo*, abl. of *medu*, *meodu*, mead.

⁴⁹² *gerymed*, part. of *geryman*, to make roomy.

⁴⁹⁴ *nýtte beheold*, lit. 'took charge of the need'; see l. 3118.

⁴⁹⁵ *hroden*, part. of *hreodan*, to

adorn; (Engl. 'wreath'?). The particular ornament meant is probably the raised beading, which winds gracefully round so many Anglo-Saxon drinking vessels, whether of glass or earthenware.

⁴⁹⁶ *scencte*, pf. of *scencean*, to pour; Germ. *schenken*. *scír*; O. E. *sheer*; the drink was pure and undiluted; πολλὸν δ' ἐκ κεράμων μέθυ πίνετο, (Il. ix. 465).

⁴⁹⁶ *hador*, clear-voiced; like Homer's ἀγυὶς Πυλίων ἀγορητής.

VIII.

Hunferð maðelode, Ecgláfes bearn,
 500 þe æt fótum sæt freán Scyldinga;
 onband beadu-rúne. Wæs him Beowulfes sið,
 módges mere-faran, micel æþþunca;
 forþon þe he ne uðe þæt énig oðer man
 æfre mærdða þón má middangeardes
 505 gehedde under heofenum þonne he sylfa:
 Eart þú se Beowulf se þe wið Breca wunne
 on síðne sáe, ymb sund-flíte,
 þær git for wlence wada cunnedon,
 and for dol-gilpe on deóp wæter
 510 aldrum néðdon? Ne inc énig mon,
 ne leóf ne láð, beleán mihte
 sorhfulne sið. Þá git on sund reón,
 þær git eagor-streám earmum þéhton,

VIII.

Hunferth spake, the son of Ecglaf, who sat at the feet of the master of the Scyldings; he unbound the secret counsel of his malice. The expedition of Beowulf, the valiant mariner, was to him a great cause of offence; for that he allowed not that any other man on the earth should ever appropriate more deeds of fame under heaven than he himself. 'Art thou that Beowulf who strove against Breca in a swimming-match on the broad sea? where ye two for emulation explored the waves, and for foolish boasting ventured your lives in the deep water. Nor could any man, either friend or foe, warn you off from your perilous adventure. Then ye two rowed on the sea, where with your arms [outspread] ye covered the ocean-

⁵⁰¹ *beadu-rune*; lit. 'war-secrets'; the meaning seems to be what I have endeavoured to convey above.

⁵⁰⁶ *wunne*, pf. of *winnan*, to strive, labour.


⁵⁰⁷ *sund-flíte*, lit. a 'channel contest.'

⁵⁰⁸ *wlence*, dat. of *wlenco*, pride.

⁵¹⁰ *néðdon*, pf. of *neðan*, *niti*.

⁵¹² *sorhfulne*, lit. 'sorrowful.' *reon*, pf. of *rowan*; *brachiis remigabatis*.

⁵¹³ *eagor* or *égor*, or *ég*, means water, the sea. *þehton*, pf. of *peccan*, to 'thatch,' to cover.

- mæton mere-stræta, mundum brugdon,
 515 glidon ofer gársecg; geofon ýðum weol,
 wintrys wylm. Git on wæteres aht
 secfon niht swuncon: he þe æt sunde oferflát
 hæfde máre mægen. þá hine on morgen-tíd
 on Heaðo-ræmas holm up ætbær;
 520 þonon he gesóhte swáesne 
 leóf his leódum, lond Brondinga,
 freoðo-burh fægere, fær he folc áhte,
 burh and beágas. Beót eal wið þe
 sunu Beanstánes sóðe gelæste.
 525 Ðonne wéne ic tó þe wyrsan þingea,
 þeah þú heaðo-ræsa gehwær dohte,
 grimre gúðe, gif þú Grendles dearest
 niht-longne fyrst neán bídan.

stream, measured the sea-ways, churned up [the water] with your hands, glided over the deep; the sea was tossing with waves, the icy wintry sea. Ye two toiled for seven nights in the watery realm; he overcame thee in the match, he had more strength. Then, at dawn of morn, the sea cast him up on [the coast of] the Heathoreamas; thence he, dear in the sight of his people, sought his loved native soil, the land of the Brondings, the fair safe burgh, where he was the owner of folk, burgh, and precious jewels. The son of Beanstan truly performed all his boast, as against thee. Therefore I expect worse things to [befall] thee, (though thou hast everywhere been valiant in the shocks of battle, in terrible war), if thou darest to remain near Grendel for the space of an entire night.'

⁵¹⁴ *mæton, brugdon*, pfs. of *metan*, to measure, *bregdan*, to shake or brandish.

⁵¹⁵ *weol*, pf. of *weallan*.

⁵¹⁶ *wintrys wylm*; so in MS.; Grein reads *wintres is-wylm*, Thorpe, *wintres wylme*.

⁵¹⁷ *swuncon*. pf. of *swincan*, to 'swink,' or toil. Ib. *æt sunde oferflát*; compare the expression *ymb sund-flite*, l. 507; *ofer-flát*, pf. of *ofer-flitan*, to out-do.

⁵¹⁸ *Heaðo-ræmis*, MS.

⁵¹⁹ *æt-bær*, pf. of *æt-beran*.

⁵²⁰ The name of the Runic letter in this line is 'eðel,' the native land.

⁵²² *freoðo-burh*, lit. 'a peace-burgh.'

⁵²³ *beagas*; properly, things that are bowed; hence rings, collars, and the like; whence it gets the general meaning of jewels or precious things.

⁵²⁴ *Bean-stanes*. It is difficult to explain *Bean*; Bugge suspects that we should read '*Beah-stanes*.'

⁵²⁵ *þingea*. Grein reads *geþingea*, Thorpe *þinga*, gen. pl. of *þing*; this seems the simplest.

⁵²⁶ *dohte*, pf. of *dugan*.

⁵²⁸ *niht-longne fyrst*; lit. 'a night-long period.' Germ. *frist*.

Beowulf maðelode, bearn Ecgþeowes:

- 530 Hwæt þú worn fela, wine mín Hunferð,
beóre druncen, ymb Breca spræce,
sægdest from his siðe! Sóð ic talige,
þæt ic mere-strengo máran áhte,
earfeðo on ýðum, þonne énig oðer man.
- 535 Wit þæt gecwædon, cniht wesende,
and gebeótedon (wæron begen þá git
on geogoð-feore,) þæt wit on garsecg út
aldrum néðdon, and þæt geæfndon swá.
Hæfdon swurd nacod, þá wit on sund reón,
540 heard on handa: wit unc wið hrón-fixas
wérian þóhton. Nó he wiht fram me
flód-ýðum feor fleótan meahte,
hraðor on holme; nó ic fram him wolde.

Beowulf spake, the son of Ecgtheow: 'What a number of things, Hunferth my friend, hast thou, drunk with beer, spoken about Breca, [and] said concerning his adventure! The truth I tell, that I possessed more sea-endurance, [more] strength among the waves, than any other man. We two talked of the thing, when we were boys, and uttered vaunts, (we were both then still in the early prime of life), that we, out at sea, would stake our lives, and that we even so performed. We had our naked swords when we swam on the deep, hard in our hands; we thought to guard ourselves [therewith] against the whale-fishes. He was in no wise able to float far away from me on the rolling brine, [swimming] more

⁵³¹ *spræce*. By a singular licence, the pf. sub. *spræce* and the pf. ind. *sægdest* are combined in one construction.

⁵³⁴ *earfeðo*, the reading of the MS. means 'difficulty.' But I have no doubt that Bugge is right in suggesting *eafedō*, power; see l. 1717.

⁵³⁷ *on geogoð-feore*, lit. 'in youth-life.'

⁵³⁸ *aldrum néðdon*; see l. 510.

⁵⁴⁰ *wit, unc*; dual nom. and acc. of *ic*. Ib. *hrón-fixas*. *hrón*, or *hran*, as it occurs in Anglo-Saxon poetry, means a whale or some other huge

fish. But it is impossible not to connect it with the Icelandic *Rán*, the name of a sea-goddess, wife of the sea-god Oegir, whose nine daughters were called *Ránar* or *Oegis dótr*. A drowning man was said *fara til Ránar*, to go to Rán; when drowned, he was said, *sitja at Ránar*, to sit with Rán. See Grimm, *Deut. Myth.*, 288. The meaning of the word is 'rapine.'

⁵⁴¹ *þóhton*, pf. of *þencan*, to think.

⁵⁴² *meahte—wolde*; Breca could not get away from Beowulf, but Beowulf would not part from Breca.

- þá wit ætsomne on sáe wáeron
 545 fif nihta fyrst, oððæt unc flód todráf;
 wado weallende, wedera cealdost,
 nipende niht, and norðan wind,
 heaðo-grim andhwearf. Hreó wáeron ýða;
 wæs mere-fixa mód onhréred.
 550 þær me wið láðum lic-syrce mín,
 heard hand-locen, helpe gefremede;
 beado-hrægl broden on breóstum læg
 golde gegyrwed. Me tó grunde teáh
 fáh feónd-scaða, fæste hæfde
 555 grim on grápe; hwæðre me gyfeðe wearð,
 þæt ic aglæcan orde geræhte,
 hilde-bille. Heaðo-ræs fornam
 mihtig mere-deór þurh míne hand.

quickly through the sea; nor would I [part] from him. Then we two were out at sea together for the space of five nights, until the [rising] surge drove us asunder;—the rolling waters, the coldest weather, darksome night, and the north wind, pitilessly beat against us. Rough were the waves; the mood of the sea-monsters was irritated. There, my shirt of mail, hard, hand-riveted, brought me help against my foes; my plaited war-tunic, adorned with gold, lay on my breast. A deadly foe, many-hued, drew me to the bottom; held me fast in its grip; nevertheless it was given to me, that with my point I stabbed the monster, with my good sword. The shock of battle crushed the mighty sea-beast, through my hand.

⁵⁴⁵ *todraf*, pf. of *to-drifan*.

⁵⁵⁰ *lic-syrce*, lit. 'body-shirt.'

⁵⁵² *hrægl*. The word 'rail,' for dress, lingered down to the time of Addison; it occurs in the 'Spectator.' Ib. *broden*, part. of *bredan*, to plait or braid.

⁵⁵³ *gegyrwed*, part. of *gyrwian*, to deck; whence our English 'gear.' Ib. *teah*, pf. of *teon*, to draw, Germ. *ziehen*.

⁵⁵⁶ *geræhte*, pf. of *ge-ræcan*, to reach.

⁵⁵⁷ *hilde-bille*, lit. 'with war-bill.'

IX.

Swá mec gelóme láð-geþeónan
 560 þreátedon þearle : ic him þénode
 deóran sweorde, swá hit gedéfe wæs.
 Næs híc þære fylle gefcán hæfdon,
 mán-fordædlan, þæt híc me þêgon,
 symbel ymbsæton sæ-grunde neáh :
 565 ac on mergenne, mecum wunde,
 be ýð-láfe uppe lágon,
 sweotum áswefede ; þæt syððan ná
 ymb brontne ford brim-líðende
 láde ne letton. Leoht eástan com,
 570 beorht beácen Godes ; brimu swaþredon,
 þæt ic sæ-næssas geseón mihte,
 windige weallas. Wyrð oft nereð

IX.

'Thus perpetually did these authors of mischief press roughly upon me ; I laid upon them with my good sword, as meet it was. By no means had they,—these wicked destroyers,—joy of their feast, (in that they took me, and set out a dinner near the sea-bottom) ; but in the morning, wounded by the sword, they lay along the shingle, out of water, dead in crowds ; so that never afterwards, in deep channel, did they stop the course of seafaring men. Light dawned from the east, God's bright beacon ; the waves became calm, so that I could descry the sea-headlands, [those] wind-lashed walls. Fate often saveth an intrepid earl, when his courage is of

⁵⁶⁰ *preatedon*, pf. of *preatian*, in-stare, from *preat*, a band. Ib. *þénode*, pf. of *þegnian* or *þenian*, to serve ; as we might say, 'I served them out.'

⁵⁶² *Næs*, by no means.

⁵⁶³ *þêgon*, pf. of *þicgan*, sumere.

⁵⁶⁵ *mecum* ; the *mece* was properly a short sword or dagger.

⁵⁶⁶ *ýð-láfe* ; lit. 'the leavings of the waves.'

⁵⁶⁷ *aswefede*, lit. 'laid to sleep,' i.e. dead ; *κοιμηθέντες*.

⁵⁶⁸ *brontne*, acc. of *bront*, *brant* ; like the Lat. *altus*, it may mean either 'deep,' or 'tall' ; see l. 238.

⁵⁷⁰ *swaþredon*. See l. 2702.

⁵⁷² *windige weallas*. Surely there is true poetic beauty in this vivid picture of Beowulf's unhopèd-for escape from the dangers of the deep.

unfægne eorl, þonne his ellen deáh.
 Hwæðere me gesælde þæt ic mid sweorde ofslôh
 575 niceras nigene. Nô ic on niht gefrægn,
 under heófenes hwealf, heardran feohtan,
 ne on ég-streámum earmran mannan;
 hwæðere ic fára feng feore gedígde,
 siðes wérig: þá mec sá ôðbær,
 580 flód æfter faroðe, on Finna land,
 wadu weallende. Nô ic wiht fram þe
 swylcra searu-níða secgan hýrde,
 billa brógan; Breca næfre git,
 æt heaðo-láce, ne gehwæðer incer
 585 swá deórlice dæd gefremede
 fágum sweordum, (nô ic þæs gylpe),
 þeáh þú þínum broðrum tó banan wurde,
 heafod-mægum. þæs þú in helle scealt
 werhðo dreógan, þeáh þín wit duge.

true metal. Yet it happened to me, that I should slay with my sword nine Nixes. Never have I heard of a more desperate nightly struggle under the arch of heaven, nor of a man more sore beset among the sea-streams; nevertheless I escaped with my life from the clutch of my enemies, [though] wearied out with my adventure. Then the sea cast me up, the flood-tide along the shore, the tossing waters, on the land of the Finns. I have never heard tell concerning thee of such close conflicts, [or] of the terror of thy sword; Breca never yet, no, nor either of you, performed any exploit so valiantly at the game of war with many-hued swords, (I boast not on this account), though thou wast the destroyer of thy own brothers, the chief men of thy kin. Of that must thou dree the penalty in

⁵⁷⁴ *Hwæðere*, 'yet'; as much as to say, though Fate had the chief share in my preservation, yet my own hand also contributed to it.

⁵⁷⁷ *earmran mannan*, lit. 'a poorer man'; Germ. *arm*.

⁵⁷⁸ *fara feng*. A phrase closely resembling this is found in 'Gudlac,' l. 407, *hæfde feonda feng feore gedýged*.

⁵⁸⁰ *Finna land*. See the Glossary of Names.

⁵⁸¹ *wudu*, MS; *wadu*, Grundtv., Th.

⁵⁸³ *brogan*, gen. of *brega*, terror.

⁵⁸⁴ *incer*, of you two; gen. dual of *pu*.

⁵⁸⁶ Grein inserts *fela* before *gylpe*, to preserve the alliteration.

⁵⁸⁹ *duge*, pres. subj. of *dugan*.

- 590 Secge ic þe tó sóðe, sunu Ecgláfes,
 þæt næfre Grendel swá fela grýra gefremede,
 atol ægláca, ealdre þinum,
 hynðo on Heorote, gif þín hige wære,
 sefa swá searo-grim, swá þú self talast.
- 595 Ac he hafað onfunden, þæt he þa fáhðe ne þearf,
 atole ecg-þræce eower leóde,
 swiðe onsittan, Sige-Scyldinga ;
 nymeð nýd-báde, nænegum árað
 leóde Deniga, ac he lust wígeð,
- 600 swefeð ond scendeð, sæcce ne wéneð
 tó Gár-Denum. { Ac him Geáta sceal
 eafod and ellen, ungeara nú
 gúðe gebeóðan. ' Gæð eft se þe mót
 to medo módig, siððan morgen-leóht,
- 605 ofer ylða bearn, oðres dógores,
 sunne swegl-wered súðan scíneð.

hell, although thy wit be keen ! I tell thee for a truth, son of Ecglaf, that never had Grendel, that fell pest, wrought such terrible scathe to thy lord, [such] discomfiture in Heorot, if thy mind and heart were so grimly eager for battle, as thou thyself reckonest. But he hath found that he need not set great store by the fighting-power, the fell sturdiness in battle, of your people, the victorious Scyldings ; he taketh a forced pledge, he spareth no one of the people of the Danes, but he warreth at his pleasure, he sleepeth and [then] ravageth ; he looketh not for resistance from the Spear-Danes. But I, a Geat, shall shortly now exhibit to him power and strength in war. Let him who may go afterwards cheerfully to the mead-drinking, as soon as the morning light of the coming day, the sun, heaven's guardian, shall shine from the south over the children of men.'

⁵⁹⁴ *talast*, pres. of *talian*, to count ; Germ. *Zahlen*.

⁵⁹⁷ The prefix *sige*, victorious, must surely be used ironically.

⁶⁰⁰ *scendeð*, from *scendan*, to hurt or damage ; Germ. *schänden* ; O. E. 'shent.' Ib. *sæcce ne weneþ*, lit. 'expecteth not contention.'

⁶⁰² *ungeara*, 'not of yore,' is used

as an equivalent to 'shortly.'

⁶⁰⁵ *oðres dogores*. I agree with Grein that here and in l. 219 this should be understood of 'the next day' ; Thorpe translates 'the second day.'

⁶⁰⁶ It is difficult to make anything of *swegl-wered*, the reading of the MS. Thorpe well suggests *swegl-weard*, which occurs in 'Judith.'

þá wæs on salum sinceð brytta,
 gamol-feax and gúð-róf. Geóce gelyfde
 brego beorht-Dena : gehýrde on Beowulfe
 610 folces hyrde fæstrædne gepóht.
 Þær wæs hæleða hleahtor, hlyn swynsode,
 word wæron wynsume. Eóde Wealhþeow forð,
 cwén Hróðgáres ; cynna gemyndig,
 grétte gold-hroden guman on healle,
 615 and þá freólic wíf ful gesealde
 ærest East-Dena éðel-wearde ;
 bæd hine blýðne æt þære beór-þege,
 leódum leófne. He on lust[e] geþeáh
 symbel and sele-ful, sige-róf kyning.
 620 Ymb-eóde þá ides Helminga
 duguðe and geogoðe ; dæl æghwylcne,

Then was the dispenser of treasure, hoary-haired and confident in his powers, happy and joyous. The prince of the Bright-Danes trusted in the [offered] help ; the shepherd of his people relied with steadfast faith on Beowulf. Then rose the laughter of knights ; music resounded ; the talk was joyous. Waltheow, Hrothgar's queen, came forth ; mindful of the ties of kindred, the golden-wreath'd lady greeted the men in the hall ; and then, a joyful woman, she handed a cup first to the land-warden of the East Danes ; pledged him, blithe of heart and dear to his people, at that beer-drinking. He partook cheerily of the feast and the hall-cup, that exultant king. Then the lady of the Helmings passed round among knights and esquires ; [to each] she gave his several share,

⁶⁰⁷ *salum*. We should read *sælum*, from *sæl*, prosperity.

⁶⁰⁸ *gamol-feax* ; lit. 'old-haired' ; *gamol*, old, Dan. *gamle*, *feax*, hair, as in 'Fairfax.'

⁶¹² *Wealhtheow*. In later times we find this name softened to *Waltheof*, and applied to men, which, as it means 'ruler of slaves,' it might do with as much propriety as to women. Hrothgar's queen belonged to the family of the Helmings, the royal house mentioned in the 'Traveller's Song,' l. 29,

as reigning among the Wulfings : *Helm [weold] Wulfingum*. The seat of the Wulfings, (who, as we have seen, were the allies of Ecgtheow, prince of the Wæg-Mundings, Beowulf's father,) appears from l. 471 to have been in Sweden, probably near Gotland.

⁶¹³ *cynna gemyndig*, lit. 'mindful of kindreds,' i.e., both of her own and Hrothgar's relations.

⁶¹⁷ Thorpe supplies *beon* after *blýðne*, but it is not necessary.

- sinc-fato sealde, oððæt sál álamp,
 þæt hió Beowulfe, beág-hroden cwén,
 móde geþungen, medo-ful ætbær.
- 625 Grétte Geáta leód, Gode þancode
 wísfæst wordum, þæs þe hire se willa gelamp,
 þæt heó on énigne eorl gelyfde,
 fyrena frófre. He þæt ful geþeáh
 wæl-reow wíga, æt Wealhþeówe,
- 630 and þá gyddode, gúðe gefýsed.
 Beowulf maðelode, bearn Ecgþeówes:
 Ic þæt hogode, þá ic on holm gestáh,
 sæ-bát gesæt, mid mínra secga gedriht,
 þæt ic ánunga eowra leóða
- 635 willan geworhte, oððe on wæl crunge,
 feónd-grápum fæst. Ic gefremman sceal
 eorlic ellen, oððe ende-dæg,
 on þisse meodu-healle, mínne gebídan. }
 þám wífe þa word wel lícodon,

a costly cup; until it happily befel that she, the neck-laced queen, gentle in manners and mind, bare the mead-cup to Beowulf. She greeted the lord of the Geatas, and thanked God, discreet in her words, because that the desire of her heart had happened to her, [the desire] that she might find any earl to trust to for relief from troubles. He, that fierce and fell warrior, took the cup from Waltheow, and then, being ready and eager for battle, he made a speech. Beowulf spake, the son of Ecgtheow: 'This is what I thought on, when I embarked on the deep, and trod my sea-boat's deck with the band of my men, that I would [either] wholly accomplish the desire of your people, or fall a bleeding corse, held fast in the grip of the foe. I shall nobly do a deed of prowess, or await my closing day [of life] in this mead-hall.' These words,

⁶²³ *beag-hroden*. Anything which, as worn, was circular or oval in appearance,—a necklace or bracelet, therefore,—came under the general name of *beag*.

⁶²⁹ *wæl-reow*, lit. 'fierce at carnage.'
⁶³² *hogode*, pf. of *hycgan*, 'to think, meditate.' Ib. *gestáh*, pf. of *ge-stigan*, to

climb up, mount.

⁶³⁴ *anunga*, an adverb: 'fully.'

⁶³⁵ *crunge*, pf. subj. of *cringan*, to fall, stoop down; hence our 'cringe.'

⁶³⁹ *licodon*, pf. of *lician*, to please; cf. the passage in the Prayer-book version of the Psalms, 'They shall be fat and well-liking.'

- 640 gilp-cwide Geátes. Eóde gold-hroden,
 freólicu folc-cwén, tó hire freán sittan.
 þá wæs eft swá ár, inne on healle,
 þryð-word sprecen, þeód on sáelum,
 sige-folca swég, oððæt semninga
 645 sunu Healfdenes sécean wolde
 æfen-reste. Wiste þám ahlácan
 tó þám heáh-sele hilde gepínged

 siððan hie sunnan leóht geseón meah-ton,
 oððe nípene niht ofer calle,
 650 scadu-helm gesceapa, scríðan cwoman,
 wan under wolcnum. Werod eall arás;
 grétté þá guma oðerne,
 Hróðgár Beowulf, and him hæl abeád,
 wín-ærnes geweald, and þæt word acwæð:

the vaunting sayings of the Geat, were well-pleasing to the lady. She, golden-wreathed, the happy queen of her people, went to her lord to sit [beside him]. Then, after as before, in the hall within great words were spoken, the company [caroused] joyously, the noise of invincible peoples [was heard], until that suddenly the son of Healfdene resolved to seek his evening rest. He knew that conflict was determined for that monster in the high hall after that they could see the light of the sun, until dusky night, the shadowing helmet of [all] creatures, lowering beneath the clouds, came gliding over all. All the company arose; then the one man greeted the other,—Hrothgar Beowulf,—and bade him hail; [committed to him] the charge of the wine-hall, and spake this word: ‘Never

⁶⁴⁷ The MS. has no sign of anything being lost, but it seems clear that a line or more has dropped out after *gepínged*, to this effect (as Grein says), ‘They could only inhabit Heorot by day.’ Thorpe inserts *ne* before *meah-ton*; this would make sense with the clause preceding, at the cost of making that which follows unintelligible.

⁶⁵⁰ *scadu-helm gesceapa*, lit. ‘sha-

dow-helm of creatures’: a fine expression. Ib. *cwoman*. Thorpe corrects *cwome*, which is apparently right.

⁶⁵² *grette*. A word is wanting; we may read *grette þa georne*.

⁶⁵³ *abead*, pf. of *abeodan*, to declare.

⁶⁵⁴ *wín-ærnes geweald*; here we have the elements of the name Arnold, which is *ærn-weald*, house-guard.

⁶⁵⁵ *men*, dat. sg. of *mann*.

655 Næfre ic ænegum men ær alýfde,
 siððan ic hond and rond hebban mihte,
 þryð-ærn Dena, buton þe nú þá.
 Hafa nú and geheald húsa sélest;
 gemyne mærdō, mægen-ellen cyð,
 660 waca wið wráðum. Ne bið þe wilna gád,
 gif þú þæt ellen-weorc aldre gedígest.

X.

þá him Hróðgár gewât mid his hæleða gedryht,
 eódur Scyldinga, út of healle :
 wolde wíg-fruma Wealhþeów sécan,
 665 cwén tó gebeddan. Hæfde kyninga wuldor
 Grendle tó-geanes, swá guman gefrungon,
 sele-weard aseted : sunder-nýtte beheold
 ymb aldor Dena, eóton-weard abeád.
 Huru Geáta leód georne trúwode

before have I entrusted to any man, since I could raise my hand and shield, the princely house of the Danes, but to thee now as I have done. Have thou and hold this best of houses; bethink thee of thy glorious deeds, show thy vigorous strength, be wakeful against the foes. Nor shall thy desires lack satisfaction, if thou escapest alive from that great adventure.'

X.

Then Hrothgar with the company of his knights, the sovereign of the Scyldings, went forth from the hall; the warrior chief would seek Waltheow the queen as the companion of his couch. This glory of kings had posted a hall-warden (so men have learned by report) to be on the watch against Grendel; he discharged a special service round the prince of the Danes; he undertook the guard against the giants. Surely the chief of the Geatas freely

⁶⁵⁹ *gemyne*—*cyð*, imperatives of *gemunan* and *cyðan*.

⁶⁶⁰ *Ne bið þe*, lit. 'nor shall there be to thee lack of desires.'

⁶⁶² *him*, *s.e.*, Beowulf; the ethic dative.

⁶⁶⁵ *gebedda* exactly answers to the Homeric *ἄκοιτις*. Ib. *kyning*, MS.: we should clearly read *kyninga*.

⁶⁶⁶ *gefrungon*, a collateral form of *gefrugnon*, as if from *gefringan*.

⁶⁶⁸ *abead*, lit. 'announced.'

670 móðgan mægnas, metodes hyldo.

þá he him ofdyde ísærn-byrnan,
helm of hafelan, sealde his hyrsted sweord,
írena cyst, ombiht þegne,
and gehealdan hét hilde-geátwe.

675 Gespræc þá se góða gylp-worda sum,
Beowulf Geáta, ær he on bed stíge:
Nó ic me an here-wæsmum hnágran talige,
gúð-geweorca, þonne Grendel hine;
forþan ic hine sweorde swebban nelle,

680 aldre beneótan, þeah ic eal mæge.
Nát he þara goda, þæt he me ongean sleá,
rand geheáwe, þeah þe he róf síc
nið-geweorca: ac wit on niht sculon,
secge ofersittan, gif he gesécean deor

685 wíg ofer wæpen; and siððan wítig God,

trusted in his courage and strength, [and] in the Creator's favour. Then doffed he his iron coat of mail, [and took] the helmet off his head; his well appointed sword, forged of the best iron, he gave to an attendant thane, and bade him take charge of his fighting gear. Then the good [knight], Beowulf the Geat, uttered some vaunting words, ere he climbed up on his bed; 'I do not reckon myself poorer in the martial abundance of my battle-works than yon Grendel; therefore I will not kill him, and deprive him of life, with the sword, though I am fully able to do so. He knows not [the use] of those good [arms], so that he should strike at me [or] hew my shield, though he be confident in his baleful works; but we two will, in our nocturnal fight, dispense with swords, if he dare provoke the contest without weapons, and afterwards the all-knowing God,

672 *hyrsted* = the Germ. *gerüstet*.

673 *írena cyst*, lit. 'the choice of irons.'

677 *here-wæsmum*; so in MS.; an ἀπαξ λεγόμενον. Grein makes it the dat. of *here-wæsmas*, and translates *vis bellica*, connecting it with the O.H.G. *wahsamo*, increase. The other editors read *here-wæstmum*, from *wæstm*, fruit, increase, growth. *hnágran*, comp. of *hnág*, mean.

679 *nelle* = *ne wille*.

680 *eal mæge*, MS. Thorpe reads *eaðe*. Bugge well shows that *peak eal* corresponds to the later English 'although,' and quotes from Peter Langtoft, 'þaf alle Edgar þe gate.'

681 *Nat* = *Ne wat*, knows not. *Ib. para goda*. Thorpe corrects *þere* *guðe*.

684 *secge ofersittan*. *gladio super-sedere*. Thorpe unnecessarily corrects *secce*.

on swá hwæðere hond hálig dryhten
 mærdō déme, swá him gemet þince.
 Hylde hine þá heaðo-deór; hleor bolster onfeng,
 eorles andwlitan; and hine ymb monig
 690 snellic sæc-rinc sele-reste gebeáh.
 Nænig heora þóhte þæt he þanon scolde
 eft eard-lufan æfre gesécean,
 folc oððe freó-burh, þær he aféded wæs;
 ac hie hæfdon gefrunen þæt hie ær tó fela micles,
 695 in þæm wín-sele, wæl-deað fornam,
 Deniga leóde. Ac him dryhten forgeaf
 wig-spéda gewiófu, Wedera leódum
 frófor and fultum, þæt hie feónd heora,
 þurh ánes cræft, ealle ofercomon,
 700 selfes mihtum. † Sôð is gecyðed,
 þæt mihtig God manna-cynnes
 weold wide-ferhð. Com on wanre niht

the holy Lord, will, on whichever side it may be, adjudge glory as to Him may seem meet.' Then the brave man laid himself down; the bolster supported his cheek, the face of the earl; and round him many a bold seaman bowed him to repose. Not one of them thought that he would ever again betake himself thence to the home he loved, the folk or free borough where he was bred; for they had heard that before, in that wine-hall, a bloody death had overtaken by far too many of the people of the Danes. But the Lord granted to them the gifts of success in battle, comfort and help to the people of the Weders, so that they should all overcome their enemy through the strength of one, by his single might. The truth is declared, that the mighty God through all time has ruled mankind. The night-walker came prowling in the gloom of night; the men-

⁶⁸⁸ *Hylde*, pf. of *hyldan*, to bend.
 Ib. *onfeng*, pf. of *onfon*.

⁶⁸⁹ *andwlitan*, countenance: the
 Germ. *Antlitz*.

⁶⁹⁰ *snellic*, quick, lively: Germ.
schnell. Ib. *gebeah*, pf. of *gebegan*.

⁶⁹³ *aféded*, part. of *afedan*, to nourish; lit. 'feed.'

⁶⁹⁴ *þæt hie*. The *hie* is superfluous; therefore Grein reads *þætte*, that.

⁷⁰² *wide-ferhð*, lit. See Cynewulf's *Crist*, 163.

⁷⁰³ *sceotend*, the shooters or archers; that is, the other Geatas who were in attendance on Beowulf.

scriðan sceadu-genga; sceótend swæfon,
 þa þæt horn-reced healdan scoldon,
 705 ealle buton anum. Þæt wæs yldum cuð,
 þæt hie ne móste, þa metod nolde,
 se syn-scaða under sceadu bregdan;
 ac he wæccende, wráðum on andan,
 bád bolgen-mód beadwe geþinges.

XI.

710 Þá com of móre, under mist-hleoðum,
 Grendel gongan; Godes yrre bær.
 Mynte se mán-scaða manna-cynnes
 sumne besyrwan in sele þám heán:
 wôð under wolcnum, tó þæs þe he wín-reced,
 715 gold-sele gumena, gearwost wisse,
 fættum fāhne. Ne wæs þæt forma sið
 þæt he Hróðgáres hām gesóhte.

at-arms slept, whose duty it was to guard the battlemented hall,—
 all, save one. That was known to men, that the wicked plague
 might not, since the Creator willed it not so, overwhelm them beneath
 the shades; but he watching for the creature, wrathful and ran-
 corous, awaited with boiling courage the issue of battle.

XI.

Then from the moor, under the misty slopes, came Grendel
 prowling; he bore God's anger. The wicked mischief-worker
 thought to circumvent some man or other in that high hall: he
 went on beneath the clouds, till he was easily aware of the wine-
 house, the gold-hall of men, variously adorned with [gold] plates.
 Nor was that the first time that he had sought Hroðgar's dwelling.

⁷⁰⁷ *bregdan*, lit. 'to shake': see 1.514;
 here it means 'to send violently.'

⁷⁰⁸ *ac he*, i.e., Beowulf. Ib. *wraðum*
on andan, lit. 'for him wrathful in
 rancour.'

⁷⁰⁹ *bád*, pf. of *bidan*.

⁷¹⁰ *hleoðum*, from *hleoð* or *hlið*.
 Gr. κλειύς.

⁷¹¹ *Godes yrre*. It is not very

clear whether the poet means that it
 was as the object, or the minister,
 that Grendel 'bore God's anger.'

⁷¹³ *sumne*, lit. 'some one of man-
 kind.'

⁷¹⁴ *wôð*; a collateral form of *eôðe*,
 went.

⁷¹⁵ *gearwost wisse*, lit. 'most readily
 knew.'

- Næfre he on aldor-dagum, ær ne siððan,
 heardran hæle, heal-þegnas fand.
 720 Com þa to recede rinc siðian,
 dreámum bedæled; duru sóna onarn
 fyr-bendum fæst, syððan he hire folmum *æt-hran*
 Onbræd þá bealo-hydg, þá he abolgen wæs,
 recedes múðan. Raðe æfter þon
 725 on fágne flór feond treddode;
 eode yrre-mód; him of eágum stód,
 lige gelicost, leóht unfæger.
 Geseah he in recede rinca manige
 swefan sibbe-gedriht samod-ætgaðere,
 730 mago-rinca heáp. Þá his mód ahlóg:

Never in the days of his life, before nor since, did he come upon hall-thanes of harder stuff. So then the man come roaming to the house, of joys bereft; soon the door yielded, though made fast by fire-hardened bands, after that he had laid hold of it with his hands. Then, with baleful intent, [Grendel], for he was furious, burst open the portal of the house. Quickly after that did the enemy tread the parti-coloured floor; raging, he strode forward; from his eyes there issued a hideous light, most like to fire. In the hall he saw many warriors, a kindred band, sleeping all together,—a group of clansmen. Then he laughed in his heart; the demon plague was

⁷¹⁹ *heardran hæle*, lit. 'harder men, hall-thanes.'

⁷²⁰ *rinc*. It seems strange that this word, usually a term of honour, should be applied to Grendel. But this is less difficult to conceive if we connect the term with *Regin*, the name given in the Edda to the counselling and organising deities who guide the world (Grimm, *Deut. Myth.*) In O.H.G. we find the word degraded to the level of a mere intensive prefix, as in *regin-hardt*, whence *rein-hardt*, *reynard*. At some stage of its history between these points, it must have meant a hero or demi-god, and afterwards, a man; in this stage the Anglo-Saxon *rinc* represents it.

⁷²¹ *on-arn*, pf. of *on-irnan*, to run back.

⁷²² A word is lost after *folmum*; *hrán*, 'touched,' which Thorpe suggests, will not fill the space: *æt-hrán*, suggested by Rask, would do this, but is not found elsewhere; I think the simplest course would be to supply *on-feng*: see l. 852.

⁷²³ *onbræd*, pf. of *onbredan*.

⁷²⁷ *ligge*, MS. *Ib. leóht unfæger*, lit. 'a light un-fair.'

⁷²⁹ *sibbe-gedriht*. Grein separates *sibbe* from *gedriht*, and translates it 'in peace': but in this instance Thorpe's rendering, 'a kindred band,' seems preferable.

⁷³⁰ *his mód*, lit. 'his mood laughed.' *Ib. ahlóg*, pf. of *a-hlethan*, to laugh.

- mynte þæt he gedælde, ár þon dæg cwome,
 atol aglæca, ánra gehwylces
 lif wið lice; þá him alumpen wæs
 wist-fylle wén. Ne wæs wyrd þá gen,
 735 þæt he má móste manna-cynnes
 þicgean ofer þa niht. (þryð-swyð beheold
 mæg Higeláces, hú se mán-scaða.
 under fiær-gripum gefaran wolde.
 Ne þæt se aglæca yldan þóhte;
 740 ac he gefeng hraðe, forman siðe,
 slæpendne rinc, slát unwearnum,
 bát bân-locan, blóð edrum dranc,
 syn-snædum swealh; sóna hæfde
 unlifigendes eal gefeormod,
 745 fét and folma. Fórð neár ætstóp,
 nam þá mid handa hige-þihtigne

minded, ere the day broke, to quench the life in the body of each one of them, since the expectation of a ravenous gorge had fallen upon him. But Fate was not still so, that he should taste any more human flesh beyond that night. Anxiety possessed the kinsman of Higelac, how the raiding villain would fare under his terrible grip. The monster thought to make no delay, but he quickly seized, for his first enterprise, a sleeping warrior,—tore him irresistibly, bit his flesh, drank the blood from his veins, swallowed him by large morsels; soon had he devoured all the corpse, [but] the feet and hands. He stepped up nearer, took hold then with his hand of the stout-hearted warrior [as he lay] at rest. The fiend reached out at

⁷³¹ *gedælde*, lit. 'that he should separate the life from the body, &c.'

⁷³⁴ *wist-fylle*, gen. of *wist-fyllo*, abundance of food.

⁷³⁸ *under fiær-gripum*. I have translated this as if said of Beowulf; but there is much to be said for the other way of taking it,—'how the ravager would proceed amid [i.e., in dealing] his terrible grips.'

⁷⁴¹ *slat*, pf. of *slitan*. Eng., 'slit.'

⁷⁴² *bân-locan*, the case or box con-

taining the bones='the flesh;' an image rather forcible than poetical.
bát, pf. of *bítan*, to bite.

⁷⁴³ *syn-snædum*, MS.; for *syn* read *sin*, the prefix implying perpetuity, and sometimes, largeness, as here. Ib. *swealh*, pf. of *swelgan*, to swallow.

⁷⁴⁵ If we suppose *buton* to have dropped out before *fét* and *folma*, we get a simple and natural sense. Ib. *ætstóp*, pf. of *æt-stapan*.

⁷⁴⁶ *nam*, pf. of *niman*, to take. Ib. *handan*, instrum. case sg. of *hand*.

- rinc on reste. Ræhte ongean
feond mid folme; he onfeng hraðe
— inwit-pancum, and wið earm gesæt.
750 Sóna þæt onfunde fyrena hyrde,
þæt he ne mætte middangeardes,
eorðan sceatta, on elran men,
mund-gripe máran: he on móde wearð
forht on ferhðe; nō þý ær fram meahte.
755 Hyge wæs him hinfús, wolde on heolster fleón,
sécan deofla gedræg; nē wæs his drohtoð þær
swylce he on ealder-dagum ær gemætte.
Gemunde þá se góða mæg Higeláces
æfen-spræce; uplang astód,
760 and him fæste wið-feng; fingras burston.
Eóten wæs útweard; eorl furþur stóp;

him with his hand; he [Beowulf] quickly seized it, with deadly purpose, and leaned upon his arm. Soon did that patron of mischiefs discover that he had never in all the world, through the regions of the earth, found in any other man a stronger hand-grip: he became afraid in heart and mind; [yet] not for that could he the sooner get away. His mind was bent on flight, he desired to flee into the darkness, seek the noisy assembly of the devils; nor was his state of life then such as he had [ever] before met with in the days of his life. Then the good kinsman of Higelac bethought him of his speech at even; he stood upright, and firmly grappled with him; his fingers burst. The giant was on the outside; the earl [Beowulf] stepped forward; the hero considered whether he

⁷⁴⁹ *inwit-pancum*, dat. pl. of *inwit-panc*, malicious thought, used adverbially. Grein takes it to be an adj. referring to Grendel, but no instance of such use in any of the compounds of *panc* can be produced. Ib. *gesæt*, pf. of *gesittan*.

⁷⁵¹ *mette*, pf. of *métan*, to meet.

⁷⁵² *elran, elra (eldra)*, is a rare word, meaning 'another.'

⁷⁵⁹ *æfen-spræce*. See l. 675 seq.

⁷⁶¹ *stóp*, pf. of *stopan*, to step.

⁷⁶²⁻⁶ An obscure passage. The

hwær of the MS. is changed by Thorpe into *hwæðer*: in the translation I have adopted his correction. For *swa wíðre*, of which I can make nothing, I would propose to read *swa hwider*, any-whither (like *swa hwylc*, *swyle*). In l. 765 an excellent correction of Grein, while striking out *he*, connects *sið* (which preceding editors had attached to the word following it) with *geocor*. The second *þæt* makes a slight difficulty; *sið* being masc., we should expect

mynte se mæra hwær he meahte swá
 wíðre gewindan, and on-wég þanon
 fleón on fen-hópu; wiste his fingra gewæld,
 765 on grámes grápum. Þæt [he] wæs geócor sið;
 þæt se hearm-scaða tó Heorute ateáh.
 Dryht-sele dynede, Denum eallum wearð,
 ceaster-búendum, cēnra gehwylcum,
 eorlum ealu-scerwen. Yrre wáeron begen,
 770 reðe rēnweardas; reced hlýnsode.
 Þá wæs wundor micel, þæt se wín-sele [feol,
 wið-hæfde heaðo-deorum, þæt he on hrúsan ne
 fæger fold-bold; ac he þæs fæste wæs,
 innan and útan, íren-bendum,
 775 searo-þoncum besmiðod. Þær fram sylle abeág,
 medu-benc monig, míne gefræge,
 golde geregnad, þær þá gráman wunnon.
 Þæs ne wéndon éar wítan Scyldinga,
 þæt hit á mid geméte manna énig,

[Grendel] might turn himself any whither, and flee away thence to the fen-pool; he knew his fingers' power in gripping the cruel wretch. That was a disastrous journey, that the harmful ravager undertook to Heorot! The lordly hall re-echoed; all the Danes dwelling in the town, each keen fighter, [and] the earls, had their ale spilt. Both were furious, these fierce doughty champions; the mansion resounded. Then it was a great wonder that the wine-hall withstood these battling foemen, that the fair citadel fell not to the ground; but it on that account was made fast within and without with iron bands, cunningly compacted by the smiths. Then many a mead-bench, as I heard tell, with gold o'erlaid, was bent away from its sill, where the raging foemen strove. The Witan of the Scyldings never looked forward to this, that any man should

þone. Perhaps þæt should be taken as a conjunction, *ateah* (pf. of *ateon*), rendered 'took his way,' 'journeyed.'

765 *scerwen*, part. of *scerwan*.

770 *rēn-weardas*, i.e., *regn-weardas*, 'strong guardians.'

772 *feol*, pf. of *feallan*. *fold-bold*, lit. 'earth-castle.' This *bold* survives in the names of many English vil-

lages, Newbold, Cobbold.

773 *þæs*, on this account, namely, that it might resist all such shocks.

775 *sylle*, the sill, or bed, in which the bench was fixed.

777 *wunnon*, pf. of *winnan*, to strive.

779 *hit*, being neuter, must refer to *reced*.

780 *hetlic* and *bân-fæg*, *tobræcan* meahte,
 listum *tolúcan*, *nymðe* lyges *fæðm*
 swulge on swaðule. Swég up-astág,
 niwe *geneáhhe*; Norð-Denum stód
 atelic egesa, ánra *gehwylcum*,
 785 þára þe of wealle wôp *gehýrdon*,
 grýre-leoð galan Gódes andsacan,
 sigeleasne sang, sár wanigean
 helle-hæftan. Heold hine [tó] *fæste*,
 se þe manna wæs mægene strengest,
 790 on þæm dæge þysses lífes.

XII.

Nolde eorla hleó énnige þinga
 þonē cwealm-cuman cwícne forlætan,
 ne his lif-dagas léoda énnigum
 nytte tealde. Þær *genehost* brægd

ever be able, with a hostile meeting, to break it (the mansion) in pieces, or craftily destroy it, goodly and decked with bones [as it was], unless the bosom of fire swallowed it up in a wreath of smoke. A cry up-rose, new enough; on the North Danes there fell a ghastly terror, on every one of those who from the wall heard the shriek, [heard] God's adversary yelling out his horrid song, his chant, not for victory, [and] hell's captive whining grievously. He held him too fast, who, in the day of this life, excelled all men in the greatness of his strength.

XII.

The shelter of earls [Beowulf] would not for anything have let that murderous assailant go away alive, nor counted he his life-days

⁷⁸⁰ For *hetlic* Grein proposes *betlic*, excellent: but what can we understand by *bân-fæg*, unless that the walls of Heorot were adorned with the bones of slain enemies, arranged in patterns?

⁷⁸¹ *liges fæðm*. Here we have again a mysterious allusion to the final destruction of Heorot by fire, as

at l. 83. ⁷⁸² *swaðule*; see l. 3145, note.

⁷⁸² *cwealm-cuma*, lit. 'death-comer.' From *cwealm* comes the O E. 'quell' ('our great quell,' *Macbeth*) and 'qualm,' with a meaning modified and softened.

⁷⁸⁴ *genehost*, lit. 'most sufficiently,' superl. of *geneah*, enough: Germ. *genug*. Ib. *brægd*, pf. of *bregdan*.

795 eorl Beowulfes ealde lāfe ;
 wolde freá-drihtnes feorh ealgian,
 mæres þeódnes, þær hie meah-ton swá.
 Hie þæt ne wiston, þá hie gewin drugon,
 heard-hicgende hilde-mecgas,
 800 and on healfa gehwone heáwan þóhton,
 sawle sécan, [þæt] þone syn-scaðan
 é-nig ofer eorðan írenna cyst,
 gúð-billa nân grétan nolde.
 Ac he sige-wæpnum forsworen hæfde,
 805 ecga gehwylcre. Scolde his aldor-gedál,
 on þæm dæge þysses lifes,
 earmlic wurðan, and se ellor-gast
 on feónða geweald feor siðian.
 Þá þæt onfunde, se þe fela éror,
 810 módes myrðe, manna-cynne
 fyrene gefremede, (he [wæs] fág wið God,)
 þæt him se lichoma læstan nolde ;

serviceable to any of the people. Then many an earl of Beowulf's drew his old sword ; he would save the life of his lord and master, that great prince, so far as they might do so. They knew not, these stout sons of battle, when they encountered the strife, and thought to hew down on every side, to seek [Grendel's] life, [that] no iron on earth, though of the best, no war battle-axe, would make a dint on that foul ravager. But he [Beowulf] had forsworn the weapons of war, every edged blade. His [Grendel's] passing away from existence, on the day of this life, was doomed to be miserable, and the mighty spirit was to journey far away into the power of the fiends. [For] then did he, who many a time ere now, in mirth of mood, had wrought crimes against human kind (he was at variance with God), find that his bodily frame would do him no service ; but

⁸⁰¹ Grein supplies *þæt* before *þone syn-scaðan* ; some such word is necessary to the sense.

⁸⁰² *írenna cyst* ; see l. 673.

⁸⁰³ *gretan*, lit. 'come near, approach.'

⁸⁰⁸ *feónða*, 'enemies ;' but doubtless the devils are meant, as the enemies of mankind.

⁸¹¹ *he fág wið God*. The alliteration and Thorkelin's reading show that this is what stood originally in the MS. ; now only the *g* and part of the *a* of *fág* are legible. The omission of *wæs* must be due to an error of the scribe.

⁸¹² *lic-homa*, lit. the 'body-home' of the soul its tenant.

ac hine se módega mæg Higeláces
 hæfde be honda. Wæs gehwæðer oðrum
 815 lifigende láð. Lic-sár gebád
 atol æglæca; him on eaxle wearð
 syn-dolh sweetol, seonowa onsprungon,
 burston bân-locan. Beowulfe wearð
 guð-hréð gyfeðe; scolde Grendel þonan
 820 feorh-seóc fleón under fen-hleóðu,
 sécean wynleás wíc: wiste þe geornor
 þæt his aldres wæs ende gegongen,
 dógora dæg-rím. Denum eallum wearð,
 æfter þám wæl-ræse, willa gelumpen.
 825 Hæfde þá gefælsod, se þe ár feorran com,
 snotor and swyðferhð, sele Hroðgares,
 ✓generated wið niðe; niht-weorce gefeh
 ellen-mærðum. Hæfde East-Denum
 Geát-mecga leód gilp gelæsted,
 830 swylce oncyððe ealle gebétte,
 inwid-sorge, þe hie ár drugon,

the valiant kinsman of Higelac held him by the hand. Each was to the other hateful while living. The fiendish monster endured sore pain of body; on his shoulder a gaping wound was apparent, the sinews started, the flesh burst. To Beowulf the glory of the fight was given; Grendel was doomed to flee thence, sick to death, under the fen-banks, to seek his joyless abode: he knew all the better that his life's end was come, the appointed number of his days. For all the Danes, after that bloody conflict, their desire was accomplished. He therefore who came from far, the prudent and stout-hearted, had cleansed out the hall of Hroðgar, saved it from hostile attack; he rejoiced in his night's work, in his deeds of valour. The prince of the kindred of the Geatas had for the East Danes fulfilled his vaunt, inasmuch as he had assuaged all their

⁸¹⁵ *lifigende lað*. Each wished to be the death of the other.

⁸²⁷ *genered*, part. of *nerian*, to save; Goth. *narjan*. Ib. *gefeh*, MS.: Grein corrects *gefeah*.

⁸³⁰ *oncyððe*. Previous editors had read *on cyððe*, and explained the

words variously; but Grein rightly restores *oncyððe*, griefs, anxieties, referring to l. 1420, and other places.

⁸³⁰ *gebette*, pf. of *gebetan*, to better.

⁸³¹ *inwid - sorge*. *Inwid*, O.S. *inwið*, appears as *inwið*, or conscience, in 'Piers the Plowman.'

and for þreá-nyðum þolian scoldon,
 torn unlytel. Þæt wæs tácen sweotol,
 syððan hilde-deór hond alegde,
 835 earm and eaxe: þær wæs eal geador,
 Grendles grāpe under geápne hróf.

XIII.

þá wæs on morgen, míne gefrāge,
 ymb þa gif-healle gúð-rinc monig:
 ferdon folc-togan, feorran and neán,
 840 geond wíd-wegas, wunder sceáwian,
 láðes lastas. Nó his líf-gedál
 sárlic þúhte secga énigum,
 þára þe tirléases tróde sceáwode;
 —Thú he wérig-mód on-wég þanon,
 845 níða ofercumen, on nicera mere,
 fæge and geflýmed, feorh-lastas bær.
 Þær wæs on blóde brim weallende,

griefs, their carking sorrows which erst they dreed, and for sad necessity had to endure—no little affliction. This was a manifest token, when the warrior laid down the hand, the arm, and the shoulder; there it was altogether, the torn-off limb of Grendel, under the capacious roof.

XIII.

Then on the morrow, as I heard tell, many a warrior came about that gift-hall; the folk-leaders journeyed from far and near, over wide ways, to behold the wonder, the tracks of the enemy. His [Grendel's] severance from life seemed not grievous to any man, of those that beheld the footprints of the defeated one, how he, with a weary heart, overcome in the strife, doomed and banished, bore his life-tracks away from thence to the Nixes' mere. } There the

⁸³² *þreá-nyðum*, lit. 'throe-needs.'

⁸³⁶ *Grendles grāpe* seems to mean, that part of Grendel which was gripped and torn off.

⁸⁴⁵ *tirléases*, lit. 'of him bereft of glory.'

⁸⁴⁶ *feorh-lastas* is explained by Grein to mean, 'steps taken in order to preserve life.' Perhaps, as *feorh-dolg* means 'a deadly wound,' so *feorh-lastas* may mean 'his dying steps.'

atol ýða geswing eal gemenged;
 hát on heolfe heoro-dreóre weol,
 850 deað-fæge deog, siððan dreáma-leás,
 in fen-freóðo feorh alegde,
 hæðene sawle: þær him hel onfeng.
 Ðanon eft gewiton eald-gesiðas,
 swylce geong manig, of gomen-waðe,
 855 fram mere móðge, mearum ríðan,
 beornas on blacum, þær wæs Beowulfes
 mærdō mæned; monig oft gecwæð,
 þætte súð ne norð, be sām tweonum,
 ofer eormen-grund, oðer nænig,
 860 under swegles begong, sélra náere
 rond-hæbbendra, ríces wyrðra.
 Ne hie huru wine-drihten wiht ne lógon

water was troubled and bloody, the haunted rolling waves were all disturbed; made hot with gore it bubbled with streaming blood; discoloured with death it weltered,—after that the joyless one laid down his life in his fenny refuge, his heathen soul; there hell took possession of him. (Thence back returned the old retainers, as well as many a young man, from that joyful expedition, cheerfully from the mere, riding on horses,—the elder men on white steeds. Then was Beowulf's glorious deed talked of; many an one said again and again, that neither south nor north, over the vast world, [or] beside the two seas, was there any better man under the arch of heaven among shield-bearing warriors, [or] more worthy of a kingdom. Nor truly did they find any fault with their kind lord, the

⁸⁴⁹ Grein's correction of *hát on*, the reading of the MS., to *hátan*, appears to me unnecessary.

⁸⁵⁰ *deog*, pf. of *deagan*, from *deaw*, dew.

⁸⁵⁴ *gomen-waðe*, lit. 'joyful way'; *gomen* or *gamen*, Engl. game.

⁸⁵⁹ *eormen-grund*. *eormen* is in O.H.G. *irmina*, *irmin*; in O.N. *Iörmun*. See Grimm's *Deut. Myth.* p. 325. Grimm is disposed to regard *Irmino* as having had once a personal meaning, and to identify this Teutonic divinity with one of the

sons of Mannus, mentioned by Tacitus (*Germ. II.*). However this may be, the word, wherever met with in sources that are now accessible to us, has only the sense of vastness or hugeness. Thus *Ermanaricus* (*Eormen-ric*, *Iörmunrekr*, *Herman-ric*) means 'great ruler'; *Irmin-sul* (the famous Saxon sanctuary destroyed by Charlemagne), 'the huge pillar'; *eormen-* or *iörmun-grund*, the vast wide earth.

⁸⁶⁰ *nære* = *ne wære*.

⁸⁶² *logon*, pf. of *lean*, to blame.

glædne Hróðgár, ac wæs þæt gód cyning.
 Hwílum heaðo-rófe hleápan leton,
 865 on geflit faran, fealwe mearas,
 þær him fold-wegas fægere þúhton,
 cystum cuðe. Hwílum cyninges þegn,
 guma gílp-hlæden, gidda gemyndig,
 se þe eal-fela eald-gesegena
 870 worn gemunde, word oðer fand
 sóðe gebunden. Seæg eft ongan
 sið Beowulfes snytttrum styrian,
 and on spéd wrecan spel geráde,
 wordum wrixlan, wel-hwylc gecwæð,
 875 þæt he fram Sigemunde secgan hýrde,
 ellen-dædum, uncuðes fela,
 Wælsinges gewin, wíde siðas,
 þára þe gumena bearn gearwe ne wiston,
 fæhðe and fyrena, buton Fitela mid hine,
 880 þone he swylces hwæt secgan wolde,

glad Hroðgar, for that was a good king. Sometimes the brave men made their chestnut horses, famed for their excellence, leap and run races, where the earth-ways seemed to them suitable. Sometimes a king's thane, a man filled full of vaunting speeches, given to *recitation*, who remembered a vast number of old saws, invented a fresh story, closely bound up with truth. The man afterwards began discreetly to celebrate the enterprise of Beowulf, and powerfully to recite a tale with skill, to handle them alternately in his discourse, every kind of report, that he had heard tell concerning Sigemund and his mighty deeds, much of what was extraordinary,—the struggle of the Wælsing, his long journeys, of those which the sons of men absolutely knew not (feuds and crimes), except Fitela with him, whom he wished to repeat anything of this sort, as an uncle

⁸⁶⁶ *puhton*, pf. of *þyncan*, to seem: Germ. *dünken*.

⁸⁷¹ It is not clear whether the *secg* mentioned here is the same as the king's thane of l. 867, or a different person.

⁸⁷⁴ *wrixlan*, to change. The word

seems to imply that the Scóp celebrated alternately the praises of Beowulf, and the older glories of Sigemund the Wælsing.

⁸⁷⁵ *Sigemunde*. See Glossary of Names.

⁸⁸⁰ *þone* . . . *secgan*. A difficult

eám his nefan, swá híc á wæron,
æt níða gehwám, nýd-gesteallan.
Hæfdon eal fela Eótena cynnes
sweordum gesæged. Sigemunde gesprong,
885 æfter deað-dæge, dóm unlytel,
syððan wíges heard wýrm acwealde,
hordes hyrde. He under hárne stán,
æðelinges bearn, ána geneðde
frecne dæde; ne wæs him Fitela mid;
890 hwæðre him gesælde, þæt þæt swurd þurh-wód
wrætlícne wýrm, þæt hit on wealle ætstód
drihtlíc íren: draca morðre swealt.
Hæfde aglæca elne gegongen,
þæt he beáh-hordes brúcan móste
895 selfes dóme. Sæ-bát gehlód,
bær on bearm scipes beofhte frætwa
Wælses eafera; wýrm hát gemealt.

his nephew, inasmuch as they were evermore comrades in need in every quarrel. They had beaten down with their swords very many of the race of the Jotuns. For Sigemund there sprang up, after his death-day, no little glory, since the stout fighter had slain the Serpent, the guardian of the hoard. He, a prince's son, under a hoar rock, alone attempted the daring deed; nor was Fitela with him; nevertheless, it happily fell out for him, that his sword pierced the wondrous Serpent, so that it struck against the rock-wall, the noble weapon; the dragon was killed outright. This prodigy (Sigemund) had won by his prowess that he might enjoy by his own adjudication the ring-hoard. He loaded a sea-boat; the heir of Wæls bore the glittering treasures into the ship's hold; heat con-

passage. Thorpe corrects *þone* to *þonne*, and reads *be came and his nefan*. Probably there is something wrong in *secan*. Ib. *swylces*; *swulces* in MS.

⁸⁸¹ *eam*, uncle: Germ. *Oheim*.

⁸⁸⁸ *geneðde*, pf. of *geneðan*, to essay.

⁸⁹⁰ *gesælde*, pf. of *geselan*, to happen.

⁸⁹² *swealt*, pf. of *sweltan*, to perish.

⁸⁹³ *aglæca*. This word, which seems to convey the notion of incessant harassing and troubling, though usually applied in *malam partem*, is not invariably so; here it is applied to Sigemund, and in l. 2592 to Beowulf himself.

⁸⁹⁵ *gehlód*, pf. of *gehladen*, to load.

⁸⁹⁷ *gemealt*, pf. of *gemeltan*, to melt.

Se was wreccena wíde mároſt
 ofer wer-þeóde, wígendra hleo,
Tues. 900 ellen-dædum : he þæs ær onþáh.
 Siððan Heremódes hild ſweðróde,
 earfoð and ellen. He mid Eótenum wearð,
 on feónða geweald forð forlácen,
 ſnúde forſended ; hine ſorh-wylmas
 905 lemedon to lange. He his leóðum wearð,
 eallum æðelingum, to aldor-ceare.
 Swylce oft bemearn, ærran mælum,
 ſwið-ferhðes ſið ſnotor ceorl monig,
 ſe þe him bealwa tó bóte gelyfde ;
 910 þæt þæt þeóðnes bearn geþeón ſcolde,
 fæder æðelum onfón, folc gehealdan,
 hord and hleo-burh, hæleða rice,
 eðel Scyldinga. He þær eallum wearð,
 mæg Higeláces manna cynne,

ſumed the Serpent. This was notably the greateſt of wanderers among the nations of men, this ſhelter of warriors, by his deeds of valour ; he on this account firſt throve. X After that Heremod's warfare dwindled, his power and might. He, among the Jutes, was delivered by treaſon into the power of his enemies, and ſuddenly baniſhed ; overwhelming ſorrows diſabled him too long. He became to his peoples, to all his nobles, a life-long care. Accordingly many a ſhrewd freeman often in the earlier times bewailed the expedition of his ſtout-hearted [prince], who truſted to him for boot againſt bale (protection from injury), that that king's ſon ſhould proſper, take to his father's nobleneſs, guard the nation, the treaſure and ſheltering burgh, the realm of knights, the father-land of the Scyldings. He, on the other hand—the kinsman of Higelac

⁹⁰¹ *Heremodes*. On the ſtory of this Daniſh king I have attempted to throw ſome little light in the article devoted to him in the Gloſſary.

⁹⁰² *earfoð*. Grein rightly corrects *earfoð*, power ; ſee l. 534.

⁹⁰⁵ *lemede*, MS. ; all the editors correct *lemedon*.

⁹⁰⁸ *snotor ceorl*. The free land-

holders among the Danes deplored the expedition of Heremod, as the ſame claſs among the Geatas (l. 202) approved that of Beowulf.

⁹¹¹ *æðelum*, from *æðelu*, dat. after *onfon* ; ſee l. 852.

⁹⁴³ *eðel*. The word is expreſſed in the MS. by the Runic letter bearing the ſame name : See *ante*, page 38.

915 *freóndum gefægra; hine fyren onwód.*
Hwílum flitende, fealwe stræte
mearum mæton. þá was morgen-leóht
scofen and scynded; eóde scealc monig
swið-hicgende to sele þam heán,
 920 *searo-wundor seón; swylce self cyning*
of brýd-búre, beáh-horda weard,
tredðode tinfæst, getrume micle,
cystum gecyðed, and his cwén mid him,
medo-stíg gemæt mægða hōse. 7

XIV.

925 *Hróðgár maðelode: (he to healle gong,*
stód on stapole, geseah steápne hróf

—was to all men, to mankind, to his friends, more gracious; into the other (Heremod) crime entered.

There were times when, racing, they traversed on their horses the yellow roads. Then was the morning light come forth and shining; many a stout-hearted fellow went to that high hall, to see the curious wonder; even as the king himself, from the bride-bower, the guardian of treasured jewels, illustrious walked amidst a great company, distinguished by his merits; and his queen with him, amid a bevy of maidens, traversed the mead-path.

XIV.

Hróðgar spake; (he had gone to the hall, stood on the platform, looked at the high-pitched roof adorned with gold, and

⁹¹⁵ *hine fyren onwod.* These words have been variously understood, *hine* having been referred by different editors to Sigemund, Heremod, and Beowulf. It seems to me that the Scóp means to contrast the noble public spirit of Beowulf with the wilful self-seeking of Heremod—'into him crime entered.'

⁹¹⁶ *Hwílum.* This line and a half seem strangely out of place.

⁹¹⁸ For *scynded*, 'hastened,' which makes no sense, we should surely read *scynend*, 'shining.'

⁹²² *getrume micle*, 'magnâ comi-

tante catervâ: 'this is a thoroughly epic passage.

⁹²⁴ *hōse*, from *hōs*, a band; the same word as the O.H.G. *hansa*.

⁹²⁶ *stapole.* The meaning 'pillar,' given by Grein, will not suit in this place. Bosworth in his *Dict.* gives the meaning, 'elevated place,' and refers to the *Rushworth Gospels*. The 'staples' established at different towns under the Statute of the Staple in the fourteenth century, seem to have been raised wooden platforms, erected in the market-place.

- golde fáhne, and Grendles hond :)
 þisse ansýne alwealdan þanc
 lungre gelimpe. Fela ic láðes gebád,
 930 grynna æt Grendle: á mæg God wyrcean
 wundor æfter wundre, wuldres hyrde.
 þæt wæs ungeara, þæt ic áenigre me
 weána ne wénde, tó wídan feore,
 bóte gebídan, þonne blóde fáh
 935 hûsa sélest heoro-dreórig stóð.
 Weá wid scófon wítena gehwylcne
 þára þe ne wéndon þæt híc wíde-ferhð
 leóda land-geweorc láðum beweredon,
 succum and scinnum. Nú scealc hafað,
 940 þurh drihtnes miht, dáde gefremede,
 þe we ealle ár ne meahton
 snyttrum besyrwan. Hwæt! þæt secgan mæg,
 efne swá hwylc mægða swá þone magan cende
 æfter gum-cynnum, gyf heó gyt lyfað,
 945 þæt hyre eald metod este wære

Grendel's hand.) 'For this sight be thanks forthwith rendered to the Almighty! Much hardship, many griefs have I endured at the hands of Grendel; [but] God the Lord of glory can evermore work wonder after wonder. 'Twas but a little while ago that I counted not upon receiving relief, to an extended age, from any of my woes, when that best of houses stained with blood and all gory stood. Woes greatly exercised each one of my Witan, who thought that they might not, through a long period, defend from foes the land-work of the people, from devils and goblins. Now a man hath accomplished, through the Lord's might, deeds which all of us hitherto have not been able with all our wisdom to compass. What! that may she say,—even whatever maiden gave birth to such a son among mankind, if she yet liveth,—that the old Creator was

⁹²⁹ *gelimpe*, pres. subj. of *gelimpan*.

⁹³² *ænigre* in MS. (perhaps a late, weak form, as Bugge remarks, rather than an error of the scribe), instead of the proper gen. pl. *ænigra*.

⁹³³ *to wídan feore*, lit. 'to wide life,' i.e., to a distant period of life.

⁹³⁶ *wid scófen* in MS.: the exact meaning of the line is doubtful.

⁹³⁷ *wíde-ferhð*. See l. 702.

⁹³⁹ *scealc*. We see this word in the low Latin *marescalcus*, 'horse-groom,' whence *maréchal*, marshal.

⁹⁴³ *cende*, pf. of *cennan*, to bring forth.

bearn-gebyrdo. Nú ic, Beowulf, þec,
 secg betsta, me for sunu wylle
 freógan on ferhðe: heald forð tela
 niwe sibbe. Ne bið þe énígre gád
 950 worolde wilna, þe ic geweald hæbbe.
 Ful oft ic for læssan leán teóhhode,
 hord-weorðunge, hnáhran rínce,
 sáemran æt sæcce. Þú þe self hafast
 dædum gefremed, þæt þín [dóm] lyfað
 955 áwa tó aldre. Alwalda þec
 góde forgyld, swá he nú gyt dyde.
 Beowulf maðelode, bearn Ecgþeowes:
 We þæt ellen-weorc, estum miclum,
 feohtan fremedon, frecne geneðdon
 960 eafod uncuðes. Uðe ic swiðor,
 þæt þú hine selfne geseón móste,
 feond on frætewum, fyl-wérigne.
 Ic hine hrædlice heardan clammum,

gracious to her in her child-bearing. Now will I, Beowulf, best of men, love thee in my heart like a son: maintain rightly our new tie of kindred. Nor shall there be to thee the lack of any pleasures in the world, over which I have power. Full oft have I for less decreed a reward, places of honour at the hearth, to a meaner soldier, one worse in fight. Thou by thy deeds hast obtained for thyself, that thy [glory] liveth evermore. May the Almighty requite thee with good, as He even now hath done!

Beowulf spake, the son of Ecgtheow:—^L We, with hearty goodwill, accomplished by [hard] fighting that great work, and boldly encountered the power of the monster. I would far rather that thou couldst see himself, the foe fully equipped, vanquished and

⁹⁴⁸ *bearn-gebyrdo*, abl. sg. of *bearn-gebyrdu*.

⁹⁴⁹ *énigre*: see l. 932, note.

⁹⁵¹ *teóhhode*, pf. of *teohhian*, to appoint.

⁹⁵² In the translation I have adopted Grein's correction *heorð-weorðunge*.

⁹⁵⁴ *dóm*, glory, is not in the MS., but is supplied by Kemble, followed by other editors, to complete the sense.

⁹⁵⁹ *feohtan*, abl. of *feohte*.

⁹⁶⁰ *Uðe*, &c., lit. 'I would rather grant.'

⁹⁶² *fyl-wérigne*, 'by fall distressed.'

- on wæl-bedde, wriðan þóhte,
 965 þæt he for hand-gripe mīnum scolde
 licgean lif-bysig, butan his líc swíce.
 Ic hine ne mihte, þá metod nolde,
 ganges getwáman ; nó ic him þæs georne æt-fealh
 feorh-geniðlan ; wæs tó fore-mihtig
 970 feond on feðe. Hwæðere he his folme forlet,
 tó lif-wraðe, last weardian,
 earm and eaxe : nó þær ænige swá þeáh
 feásceaft guma frófre gebóhte.
 Nó þý leng leofað láð-geteóna,
 975 synnum geswenced ; ac hyne sár hafað
 in níð-gripe nearwe befongen,
 balw on bendum : þær abídan sceal
 maga mæne fáh miclan dómes,
 hú him scír metod scrífan wille.
 980 þá wæs swigra secg, sunu Ecglaðes,

fallen. I thought quickly to fetter him with hard chains on a bed of death, so that he, for the grip of my hand, should lie struggling for life, without his body escaping. I was not able (since the Creator willed it not) to hinder him from going ; therefore I did not effectually cling to him, my deadly assailant ; the foe was too strong on his feet. Yet he left his hand to remain behind him, for a life-defence, his arm and shoulder ; the forlorn man has not therein after all purchased any comfort. The wrong-doer will not for that live longer, weighed down by his sins ; but pain will take hold of him closely fettered in its deadly grasp, bale [will keep him] in bonds ; there must the wretch, crime-stained, await his great doom, how the pure Creator shall be pleased to assign it to him.'

Then was the man, the son of Ecglað, more silent in regard to

⁹⁶⁵ All the editors correct *hand-gripe* to *mund-gripe*, to preserve the alliteration.

⁹⁶⁸ The meaning seems to be as given in the translation : *þæs* refers to the purpose of the Creator, which was adverse to that of Beowulf. *æt-fealh*, pf. of *æt-felgan*, to stick to.

⁹⁶⁹ *fore-mihtig*. The Saxon poet seems to have coined this word, and

also *forð-geasceaft* (l. 1750), as literal translations of *præpotens* and *progenies*.

⁹⁷⁰ *feðe*, gait, footing.

⁹⁷¹ *to lif-wraðe* : see l. 2877. The meaning is doubtful. Ib. *last weardian*, lit. 'to guard his track.'

⁹⁷⁶ *mid gripe*, MS.

⁹⁷⁷ *balw*, for *balu*, *bealu*.

⁹⁸⁰ *sunu Ecglaðes*, Hunferth.

on gylp-spræce gúð-geweorca,
 siððan æðelingas, eorles cræfte,
 ofer heanne hrof hand sceáwedon,
 feondes fingras : foran æghwylc.
 985 Wæs steda nægla gehwylc stýle gelicost,
 hæðenes hand-sporu hilde-rinces,
 egl unheoru. Æghwylc gecwæð þæt him
 heardra nân hrínan wolde,
 íren ær-gód, þæt þæs ahlæcan
 990 blóðge beadu-folme onberan wolde.

XV.

þá wæs hátén hráðe, Heort innanweard
 folmum gefrætwod. Fela þára wæs,
 wera and wífa, þe þæt wín-reced,
 gest-sele gyredon. Gold-fág scinon
 995 web æfter wagum, wundor-síona fela

his vaunting speech about his deeds in war, after that the nobles, through that earl's prowess, beheld the hand,—the fingers of the foe—high up on the lofty roof; each one in advance. Each of his tough nails was most like to steel, the hand-spurs of the heathen fighter, pointed horrors. Every one said that no first-rate iron ever so hard would touch them, so as to weaken the bloody war-hand of the monster.

XV.

Then was the order quickly given,—Heorot adorned within by human hands. Much people there were, men and women, who garnished that wine-house, that guest-hall. Cloths embroidered with gold shone along the walls; many wonderful sights for every

⁹⁸³ *ofer heanne hrof*. This cannot mean 'above the roof,' for the poet had before spoken of Grendel's arm being taken '*under* geapne hrof' (l. 837); the sense, therefore, must be as I have rendered it.

⁹⁸⁴ *foran æghwylc*. Does this mean 'each man [saw it—the arm] in front of him'?

⁹⁸⁵ The passage to the end of the canto is difficult. Grein takes *steda* as an adj., from *stede* or *stæde*; O.H.G. *stätti*, 'firm,' 'strong.'

⁹⁸⁷ *egl unheoru*; so in MS. Thorpe reads *eglan heoru*, 'the terrific one's sword.' Kemble translates 'the rude terror.' I have adopted Grein's explanation of *egl*. ⁹⁹¹ *hrepe*, MS.

- secga gehwylcum, þára þe on swylc stárað.
 Wæs þæt beorhte bold tóbrocen swiðe,
 eal inneweard íren-bendum fæst;
 heorras tóhlidene; hróf âna genæs,
 1000 ealles ansund, þá se aglæca,
 fyrren-dædum fág, on fleám gewand,
 aldres orwéna. Nô þæt ýðe byð
 tó befeónne, fremme se þe wille;
 ac gesacan sceal sawl-berendra,
 1005 nýde genyded, niðða bearna,
 grund-búendra, gearwe stówe,
 þær his líchoma, leger-bedde fæst,
 swefeð æfter symle. Þá wæs sál and mæl,
 þæt to healle gang Healfdenes sunu;
 1010 wolde self cyning symbel þicgan.
 Ne gefrægn ic þa mægðe máran werode
 ymb hyra sinc-gyfan sél gebæran.
 Bugon þá tó bence blæd-ágende,

person, of those that gaze on such. That bright castle, though all fastened with bands of iron within, was greatly shattered; the hinges burst open; the roof alone survived, wholly uninjured, when the monster, stained by his wicked deeds, turned to flight, hopeless of life. That [death] it is not an easy thing to flee from (perform it whoso will); but each man that owns a soul, of the inhabitants of the ground, the children of quarrels, compelled by necessity, must seek the place prepared, where his body, imprisoned in its narrow bed, shall sleep after [life's] feast. (Then was chance and time that Healfdene's son should go to the hall; the king himself would taste of the feast. Nor did I ever hear of a tribe, in a greater body, conducting itself better around their treasure-giver.

⁹⁹⁹ *tohlidene*, part. of *tohlidan*, to split open. Ib. *genæs*, pf. of *genesan*, servari.

¹⁰⁰² *or-wena*, lit. 'without expectation.'

¹⁰⁰⁴ *gesacan*, MS. I have followed Thorpe in correcting *gesecan*, to seek.

¹⁰⁰⁵ *genyded*, MS.; Thorpe corrects *genyded*.

¹⁰⁰⁷ *leger-bed* is 'the grave.'

¹⁰⁰⁸ *sæl* and *mæl*. See l. 1611. *Sæl* and *mæl* seems to have been used as a current phrase; 'hap and time.'

¹⁰¹³ *blæd-ágende*, lit. 'prosperity owning.'

- fylle gefægon. Fægene geþægon
 1015 medo-ful manig magas þára
 swið-hicgende on sele þám heán,
 Hróðgár and Hróðulf. Heorot innan was
 freóndum afylled; nalles fæcn-stafas
 þeód-Scyldingas þenden fremedon.
 1020 Forgeaf þá Beowulfe bearn Healfdenes
 segen gyldenne, sigores tó leáne,
 hroden hilde-cumbor, helm and byrnan,
 mære maððum-sweord; manige gesawon
 beforan beorn beran. Beowulf geþáh
 1025 ful on flette; nó he þære feoh-gyfte
 fore scótenum scámigan þorfte.
 Ne gefrægn ic freóndlicor feówer madmas
 golde gegyrede gum-manna fela
 in ealo-bence oðrum gesellan.

Then these prosperous men set themselves down on the benches, delighted in the plenty [of the feast]. Their kinsmen in that high hall, the strong-souled Hroðgar and Hroðnuff, joyfully quaffed many a brimmer of mead. Heorot within was filled with friends; the Scyldings' tribe by no means did bad acts the while.

Then the son of Healfdene gave to Beowulf a golden ensign, in reward of victory, a wreathed war-banner, a helmet and a breast-plate, a great and valuable sword; many saw [the attendants] carrying them before the hero. Beowulf in the hall quaffed the cup; he had no need to be ashamed of that present before the soldiers. Nor have I heard tell of many persons giving to others on the ale-bench four precious objects enriched with gold in more friendly

¹⁰¹⁴ *Fægere*, MS.

¹⁰¹⁵ *magas þára*. There is probably some error in the MS. here, for it is difficult to make sense of these words.

¹⁰¹⁷ Hrothwulf, Hrothgar's cousin, is identified by some with Rolf Kraka. See the Glossary of Names.

¹⁰¹⁸ Deeds of treachery and violence so often broke up the feasts of the Northmen that it is not

without meaning that the poet assures us that no such acts marred the harmony of this particular feast. See the *Heimskringla* and Saxo *passim*.

¹⁰²² I follow Grein in correcting the *hilde* of the MS. to *hilde*; *hilde-cumbor* is in apposition to *segen*.

¹⁰²⁶ *scotenum*, MS. Kemble and Thorpe correct *scotendum*, 'shooters,' see l. 1154.

- 1030 Ymb þæs helmes hróf, heafod-beorge,
wírum bewunden, walan útan heold,
þæt him fela láf-frecne ne meahton,
scúr-heard sceððan, þonne scyld-freca
oncean gránum gangan scolde.
- 1035 Héht þá eorla hleo eahta mearas,
fæted-hleore, on flet teón,
in under eoderas. Þára ánum stód
sadol searwum fáh, since gewurðad:
þæt wæs hilde-setl heáh-cyninges,
- 1040 þonne sweorda gelác sunu Healfdenes
efnan wolde. Næfre on ore læg
wíð-cuðes wíg, þonne walu feollon.
And þá Beowulfe béga gehwæðres
eodor Ingwina onweald geteáh,
1045 wicga and wæpna: hét hine wel brúcan.

guise. Round the top of that helmet, for a protection of the head, twisted with wires, a Wala (?) was an outer defence, so that swords, polished and hard, might not dangerously harm it, when the shielded warrior had to go against the foe. Then the shelter of earls [Hroðgar] gave orders to bring into the court eight horses with plated head-stalls, in under the horse-doors. On one of them there was a saddle curiously adorned, enriched and precious; that was the war-seat of the high king, when the son of Healfdene was minded to practise the sword-game. Never flagged the battle of the far-famed one at the head [of his army], when the carcasses of the slain fell to earth. And then the prince of the Ingwinas gave over to Beowulf the possession of both one and the other,—the

¹⁰³⁰ This sentence is probably corrupt; the scribe himself does not appear to have understood it. The readings above are those of the MS. *Walan* is taken by some as the acc., and translated 'wales,' 'bruises:' 'head-covering warded off bruises.' Grein conceives *wala* to mean a pig, just as he understood *ferh*, in l. 305, 'the boar device outside protected, &c.' A thorough study of ancient Teutonic helmets might, perhaps,

throw light on the passage. Of *laf* nothing can be made: I follow Grein in correcting *lufe*, bequests, heir-looms, i.e., swords. See l. 795.

¹⁰³⁶ *fæted-hleore*, lit. 'plated on cheek.'

¹⁰³⁷ *eoderas*. *Eoder* is the O.N. *iaðarr*, which occurs in the Edda (*Hrafn*. 25), and is there explained by Lünig 'horse-door' (*iðr*, horse, *dýr*, door).

¹⁰⁴¹ *ôre*, dat. of *ôr*, beginning.

Swá manlice máere þeóden,
 hord-weard hæleða, heaðo-ræsas geald,
 mearrum and madmum ; swá hý næfre man lyhð,
 æ þe secgan wile sóð æfter rihte.

XVI.

1050 Þá gyt æghwylcum eorla drihten, Fp!
 þara þe mid Beowulfe brimlade teáh,
 on þære medubence maððum gesealde,
 yrfe-láfe ; and þone énnne héht
 golde forgyldan, þone þe Grendel ær
 1055 máne acwealde, swá he hyra má wolde,
 nefne him witig God wyrd forstóde,
 and þæs mannes móð. Metod eallum weold
 gumena cynnes, swá he nú git déð ;
 forþan bið andgit æghwær sélest,

horses and the arms,—he bad him enjoy them well. Thus like a true man did the great ruler, the treasure-warden of heroes, requite the [perilous] shocks of war with horses and precious things ; in such wise that never will any man undervalue them, who wishes to speak the truth according to right.

XVI.

Then, moreover, did the lord of earls bestow treasure on the mead-bench on each one of those who undertook with Beowulf the voyage over the deep,—heirlooms to leave behind them ; and he gave orders to pay the price in gold of that one man whom Grendel had wickedly slain, as he would have [slain] more of them, had not all-knowing God, and that man's courage, prevented this destiny for them. The Creator ruled over all the children of men, as He now yet doth ; therefore is reflection everywhere best, [and]

¹⁰⁴⁸ *lyhð*, 3 pres. sg. of *lean*.

¹⁰⁵⁴ The companion of Beowulf, who had lost his life while aiding his lord against Grendel (l. 741), is *paid for* at his just value, his *were-gyld*, by Hrothgar. This practical

illustration of the old Teutonic theory, that every man has his price, —is of a certain value, greater or less, to the society to which he belongs, —is highly interesting. See Wilkins' *Leges Anglo-Saxonice*, *passim*.

- 1060 ferhðes foreþanc. Fela sceal gebídan
 leófes and láðes, se þe longe her
 on þyssum win-dagum worulde brúceð.
 þær wæs sang and swég samod ætgædere
 fore Healfdenes hilde-wísan,
 1065 gomen-wudu gréted, gid oft wrecen,
 þonne heal-gamen Hroðgáres scôp,
 æfter medo-bence, mænan scolde.
 'Finnes eafterum, þá hie se fæer begeat,
 hæleð Healfdena, Hnæf Scyldinga,
 1070 in Fres-wæle feallan scolde.
 Ne huru Hildeburh herian þorfte
 Eótena treówe: unsynnum wearð
 beloren leófum æt þám lind-plegan,
 bearnum and bróðrum; hie on gebyrd hruron,

fore-thought of the mind. Much must he expect of good and evil, who here for a long time, in these days of toil, enjoys the world. There were song and the din of voices, mingled together, before the war-leader [the son] of Healfdene; the wood of mirth was touched, the tale oft recounted, when Hroðgar's poet, along the mead-bench, was to recite [what was] the delight of the hall:—

'By Fin's heirs, when the peril overtook them, Hnæf the Scylding, Healfdene's warrior, was in Friesland doomed to fall. Nor surely had Hildeburh need to praise the good faith of the Jutes; without her fault she was bereft of her beloved sons and brothers,

¹⁰⁶¹ *leofes and laðes*, lit. 'of what is lief and what is loathly.'

¹⁰⁶⁵ *gomen-wudu*, 'the play-wood,' i.e., the harp.

¹⁰⁶⁸ *Finnes eafterum*. There is much difficulty about this opening of the Scôp's tale. Thorpe inserts *be*, 'concerning,' before *Finnes*, and connects the words with what has gone before. I am far from certain that this does not give the best sense; however, I have followed Grein in his arrangement of the sentence. Fin's heirs, 'when the peril overtook them,' i.e., when Fin's town was attacked (see the *Excursus* on this

passage), defended themselves so well that they caused the death of Hnæf, the leader of the attack.

¹⁰⁶⁹ *Healfdena*, MS. *Healfdenes*, Edda.

¹⁰⁷² *Eotena*, though it would naturally represent the gen. pl. of *eoten* (*Jötunn*), giant, can only be understood here as another form of *Jutna*, gen. of *Jotan*, the Jutes. Ib. *unsynnum*. Grein takes the word to be an adj., and joins it to *bearnum*, &c. This seems harsh; I should prefer to regard it as used adverbially, or else to correct *unsynnig*, with Thorpe.

¹⁰⁷⁴ *hruron*, pf. of *hreosan*, to fall.

- 1075 gáre wunde; þæt wæs geomuru ides.
 Nalles hólinga Hoces dóhtor
 methodscaft bemearn, syððan morgen com,
 þá heó under swegle geseón meahte
 morðor-bealo maga, þær heó ær mæste heold
 1080 worolde wyne. Wíg ealle fornam
 Finnes þegnas, nemne feáum ánum,
 þæt he ne mehte on þám meðel-stede
 wig Hengeste wiht gefeohtan,
 né þa weá-láfe wíge forþringan
 1085 þeóðnes þegne. Ac híg him gepingo budon,
 þæt hie him oðer flet eal gerymdon,
 healle and heáh-setl, þæt hie healfre geweald.
 wið Eótena bearn ágan móston,
 and æt feoh-gyftum Folcwaldan sunu,
 1090 dógra gehwylce, Dene weorðode,
 Hengestes heáp hringum wénede

in the shield play: they fell according to their destiny, wounded by the spear; that was a sorrowful lady. Not without cause did Hoc's daughter mourn fate's decree, when the morning came; when she might behold under the sky her kinsmen slaughtered and gone, where erst she had the most joy in the world. War swept away all the thanes of Finn, except a very few, so that he might not, on the place of assembly, contend at all against Hengest, nor protect by war that miserable remnant from the prince's thane (Hengest). But they [Finn's thanes] offered to him conditions, that they would wholly vacate for him [Hengest] another court, a hall and a high seat, so that they might halve the power with the children of the Jutes, and that the son of Folcwalda [Finn], at the distribution of presents, should on each day do honour to the Danes, should liberally present Hengest's band with rings even in the like

¹⁰⁷⁶ *Hoces dohtor*. Hildeburh; see the *Excursus* on this episode in the Appendix.

¹⁰⁸² *meðel-stede*, 'the place of assembly:' see note on l. 236. Grein and Thorpe understand it here, 'field of battle,' but no similar use of the

term elsewhere, so far as I can discover, justifies the interpretation.

¹⁰⁸³ *wig*, MS.; Thorpe corrects *wið*.

¹⁰⁹¹ *wénede*, pf. of *wenian*; lit. 'should habituate to.'

efne swá swiðe, sinc-gestreónum
fættan goldes, swá he Fresena cyn
on beór-sele byldan wolde.

- 1095 þá hie getrúwedon on twá healfa
fæste frioðu-wære; Fin Hengeste,
elne unflitme, áðum benemde,
þæt he þa weá-láfe weotena dóme
árum heolde, þæt þær ánig mon,
1100 wordum ne worcum, wære ne bræce,
ne þurh inwit-searo æfre gemænden,
þeah hie hira béag-gyfan banan folgedon,
þeódenleáse, þá him swá geþearfod wæs.
Gyf þonne Frysna hwyle frecnan spræce
1105 þæs morðor-hetes myndgiend wære,
þonne hit sweordes ecg syððan scolde.
Áð wæs geæfned, and icge gold

degree (with presents of precious things [made] of plated gold), as he would encourage the kindred of the Frisians in the beer-hall. Then on both sides they ratified a firm treaty of peace; Finn engaged to Hengest on oath, strongly and without strife, that he would honourably maintain that sad remnant, by the judgment of the Witan, so that no man there should by word or work break the treaty, or with crafty malice ever make mention of [the past], although they, ruler-less, followed the slayer of their own ring-giver, as they had been compelled to do. If, then, anyone of the Frisians should with rash speech make mention of that murderous feud, then the edge of the sword was to avenge it.

The oath was taken, and gold brought forth from the hoard.

¹⁰⁹⁸ *wea-láfe*. The remnant of the Danish followers of Hnæf, who, after their master's fall (described in the fragment commonly called the *Battle of Finsburg*), took service with Finn, the Frisian king.

¹¹⁰¹ *gemænden* (read *gemændon*) is supposed by Grein to come from a verb otherwise unknown, *gemænan*, to corrupt; but it seems better to suppose a *gemænan* connected with *mænan*, to declare, and *gemunan*, to

call to mind.

¹¹⁰⁵ *myndgiend*, pres. part. of *myndgian*, to remind.

¹¹⁰⁶ *syððan*, MS.; Thorpe reads *sweðrian*, to compose; but Grein cites *seðe*, from *seðan* (*Genesis*, i. 1525), which he believes to be there used in the sense of 'avenge.' With this verb he identifies the *syððan* of the text. These assumptions are both doubtful and the passage remains obscure.

- ahæfen of horde. Here-Scyldinga
betst beado-rinca wæs on bæl gearu.
- 1110 Æt þæm áde wæs eð-gesýne
swát-fáh syrce, swýn eal gylden,
eofer íren-heard, æðeling manig
wundum awyrðed: sume on wæl crungon.
Hét þá Hildeburh, æt Hnæfes áde,
- 1115 hire selfre sunu sweoloðe befæstan,
bán-fatu bærnan, and on bæl dón
earme on eaxe. Ides gnornode,
geomrode giddum. Gúð-rinc astáh;
wand to wolcnum wæl-fyra mæst,
- 1120 hlynode for hláewe; hafelan multon,
ben-geato burston; þonne blód ætspranc,
láð-bíte líces. Lig ealle forswearg,
gæsta gifrost, þára þe þær gúð fornam:
béga folces wæs hira bláed scacen.

The noble warrior of the soldier-Scyldings [Hnæf] was made ready for the funeral pile. At the pyre might easily be seen the war-shirt stained with blood, the swine all of gold, the boar-helm of hardest iron, many a noble disfigured by wounds: some had fallen in the carnage. Then, at Hnæf's burning, Hildeburh bade them commit her own sons to the burning heat, to burn their bodies, and on the pile reduce the hapless ones to ashes. The lady groaned, uttered sorrowful cries. The warrior mounted upwards; that greatest of funereal fires rose to the clouds, roared before the mound; the heads melted, the gates of the wounds burst; then blood gushed forth, from the gash made in the body. Fire, that greediest of spirits, swallowed up all those whom war had there swept away; for both nations their welfare was departed.

¹¹⁰⁷ *iege*. No commentator, so far as I know, has been able to explain this word satisfactorily.

¹¹¹¹ *swyn*. The crest surmounting the iron helmet was a boar made of gold. In the next line *eofer* simply means 'helmet.'

¹¹¹⁵ *sunu*, MS.; read *sunu*.

¹¹¹⁷ *earle*. Thorpe corrects *are*, ashes, which I have followed in the translation.

¹¹²¹ *ben-geato*. A strange compound, not elsewhere met with.

¹¹²² *lað-bíte*, lit. 'hostile bite.'

XVII.

- 1125 Gewiton him þá wígend wíca neósian,
 freóndum befeallen, Frysland geseón,
 hámas and heáh-burh. Hengest þá gyt
 wæl-fágne winter wunode mid Finne
 unhlitme ; eard gemunde,
 1130 þeáh þe he meahte on mere drifan
 hringed-stefnan. Holm storme weol,
 won wið winde ; winter ýðe beleác
 is-gebinde, oððæt oðer com
 gear in geardas ; swá nú gyt deð,
 1135 þá þe syngales sele bewitiað
 wuldor-torhtan weder. Þá wæs winter scacen ;

XVII.

Then the warriors, deprived of their friends, departed to visit the settlements, to see Friesland, the hamlets and high burgh. Hengest, during the winter, the enemy of moving waters, still dwelt there with Finn (?) ; he bethought him of his native place, though he could not urge his ringed-stemmed ship over the sea. The water boiled under the tempest, struggled against the wind ; winter locked the waves in icy bonds, till a new year came to the farm-steads, even as it now still doth, for those that continually watch for the gloriously bright weather. Then was winter fled ; fair was the bosom of the earth ; the wanderer-

¹¹²⁵ *Gewiton*. Hnaf's remaining warriors disperse to the homes assigned to them in different parts of Friesland.

¹¹²⁸ *wæl-fágne* ; *wæl*, rolling or rushing water, *fag*, infensus ; said of the winter, because it fetters the running waters with ice. Ib. *mid finnel*, MS.

¹¹²⁹ A word is wanting in the MS., of which only *l* remains ; Grein sup-

plies *eðles*. Ib. *unhlitme* has not yet been satisfactorily explained. Thorpe corrects *unflitme*, 'without dissension.'

¹¹³⁰ *he*, MS. ; *ne*, Grein.

¹¹³⁵ *sele*, MS. ; Thorpe reads *sele*, and translates 'a happy moment.' Perhaps we should take it as the gen. agreeing with *syngales*, 'at a time perpetually recurring.' For *þá* Grein reads *þæm*.

fæger foldan bearm; fundode wrecca
 gist of geardum; he tó gyren-wræce
 swiðor þóhte þonne tó sæ-láde,
 1140 gif he torn-gemót þurhteon mihte,
 þæt he Eotena bearm inn-gemunde.
 Swá he ne forwyrnde worold-rædenne,
 þonne him Hunláfing, hilde-leóman,
 billa sélest, on bearm dyde:

1145 þæs wæron mid Eótenum ecge cuðe.

-Swylce ferhð-frecan Finn eft begeat
 sweord-bealo sliðen, æt his selfes hám;
 siððan grimné gripe Guðláf and Osláf,
 æfter sæ-siðe, sorge mændon,

Hunláfing

guest [*Hengest*] longed [to set out] from the farm-steads; he thought rather on a woeful vengeance than on a sea voyage, if he might carry to the end the deadly conflict, on which he, the child of the Jutes, inly meditated. So he repudiated not the custom of the world, when [*Finn*] laid on his lap *Hunláfing*, that war-flashing sword, that best of blades: its edges were well known among the Jutes. Thus the courageous Finn afterwards was overtaken by foul slaughter at his own home, when Guthlaf and Oslaf, after their sea-voyage, made mournful mention of the cruel death-struggle,

¹¹³⁷ *wrecca* (Eng. 'wretch'), exile, wanderer. Hengest was the commander of one of those bands of rovers, with no home but their ships, who at that time infested the Northern seas.

¹¹⁴² *he ne forwyrnde*. I follow Rieger's explanation of this difficult line. Hengest, though secretly plotting vengeance, did not rebel against the established customs; and when Finn, anxious to heal the breach, 'laid on his lap,' i.e., presented to him, the good sword Hunláfing, Hengest accepted it.

¹¹⁴⁴ *on bearm dyde*. Ettmüller and Grein take these words to mean 'plunged into his bosom,' and to describe the murder of Finn by Hengest. But cf. l. 2194, where a nearly similar expression occurs, which can

only be understood of making a present. See also l. 2404.

¹¹⁴⁵ *ecge*. The double edge of Hunláfing had often been used by Finn against the Jutes with terrible effect.

¹¹⁴⁶ *Swylce* is difficult of explanation: perhaps it refers to what has been said before of the secret designs of Hengest. Ib. *begeat*, pf. of *begitan*, to reach, overtake.

¹¹⁴⁸ *grimne gripe*, rightly referred by Rieger to the struggle in which Hnæf had fallen.

¹¹⁴⁹ *mændon*. Against the compact which had been made, that no mention of enmities past should be allowed. Guðlaf and Oslaf, on arriving in Friesland from Denmark, freely bewailed their slain countrymen—hostilities then recommenced.

- 1150 ætwiton weána dæl; ne meahhte wæfre mōd
forhabban in hreðre. Þá wæs heal hroden
feōnda feorum, swilce Fin slāgen,
cýning on corðre, and seó cwén numen.
Sceótend Scyldinga tó scypum feredon
- 1155 eal in-gesteald eorð-cýninges,
swylce hie æt Finnes hām findan meahton,
sigla searo-gimma. Hie on sǣ-lāde
drihtlice wif tó Denum feredon,
læddon tó leódum.¹¹⁵² Leóð wæs asungen,
- 1160 gleómannes gyd; gamen eft astáh,
beorhtode benc-swég; byrelas sealdon
wín of wunder-fatum. Þá cwom Wealhþeów
forð,
gán under gyldnum beáge, þær þa góðan twégen,
sæton suhter-gefæderan. Þa gyt wæs hiera sib
ætgaðere,

reproached him [as the author of] their portion of griefs; nor could Hengest's wavering mind restrain itself in his breast. Then was the hall adorned with the lives of foemen, inasmuch as Finn was slain, the king in his court, and the queen taken away. The archers of the Scyldings carried to the ships all the household stuff of the land-king, whatever they were able to find at Finn's home-stead, jewels curious and precious. They carried the noble lady in their voyage to Denmark, led her to [her] people.'

The sung was sung, the gleeman's tale [told]; after that pastime arose, the noise on the benches was loud and shrill; cup-bearers handed wine from wondrously wrought jars. Then came Wealtheow forth, with a golden coronet on her head, to go to where those two good friends, uncle and nephew, sat. Still was there

¹¹⁵² *Fin slāgen*. I have attempted to give an intelligible view of this singular episode in the *Excursus* relating to it.

¹¹⁵³ *seo cwén*, Hildeburh.

¹¹⁵⁵ *eorð-cýninges*, 'land-king,' having a fixed residence and defined territory, as opposed to the 'sea-kings,' who had neither.

¹¹⁶¹ *byrelas*, cup-bearers. The word

occurs often in the *Laws of Ethelbert*, and is there always feminine.

¹¹⁶⁴ *suhter-gefæderan*, 'of kin on the father's side.' *Suhter* is connected with the Germ. *geschwister*. Nearly the same word is used in the *Traveler's Song*, l. 46, to express the relationship between Hrothgar and Hrothwulf; they are there called *suhter-faðran*.

1165 æghwylc oðrum trywe. Swylce þær Hunferð þyle
æt fótum sæt freán Scyldinga; gehwylc hiora
his ferhðe treówde, [nære
þæt he hæfde mód micel, þeáh þe he his magum
árfæst æt ecga gelácum. Spræc þá ides Scyl-
dinga :

"Onfóh þissum fulle, freó-drihten mín,

1170 since brytta; þú on sælum wes,
gold-wine gumena: and to Geátum spræc
mildum wordum, swá sceal man dón.
Beó wið Geátas glæd, geofena gemyndig,
neán and feorran: þú nú . . . hafast.

1175 Me man sægde, þæt þú for sunu wolde
here-rinc habban. Heorot is gefælsod,
beáh-sele beorhta: brúc þenden þú móte
manigra medo, and þinum magum læf
folc and rice, þonne þú forð scyle

1180 methodscaft seón. Ic mínne can
glædne Hróðulf, þæt he þa geogoðe wile

peace between them; each was true to the other. So also Hunferð the orator sat there at the feet of the Scyldings' lord; each of them trusted to his sagacity, that he had great wit,—although he was not staunch and true to his own kinsmen in the game of swords. Then the Lady of the Scyldings spake: 'Take this cup, my lord and master, dispenser of treasure; happy and glorious be thou, generous friend of men; speak to the Geatas with mild words, as one ought to do. Be thou gracious towards the Geatas, and mindful of gifts, from near and from far; thou now hast [peace]. It has been told to me, that thou wouldst gladly have the brave knight for a son. Heorot, that bright ring-hall, is cleansed; enjoy while thou mayst the mead of the many, and leave to thy sons people and kingdom, when thou must depart to see the Godhead. I know my pleasant Hroðwulf, that he will honourably uphold the youth, if

1167 *nære* = *ne wære*. Hunferth had killed or caused the death of his own brothers. See l. 587.

1173 *geofena*. A lengthened form of *gíofa*, from *gifu*.

1174 A word beginning with *f* has dropped out of the MS. Ettmüller suggests *fríðu*, peace.

1175 *for sunu*; see l. 947.

- árum healdan ; gyf þú áer þonne he,
 wine Scyldinga, worold oflættest.
 Wéne ic þæt he mid góde gyldan wille
 1185 uncran eaferan ; gif he þæt eal gemon,
 hwæt wit tó willan and tó worðmyndum,
 umbor wesendum áer árna gefremedon."
 Hwearf þá bi bence, þær hyre byre wáeron,
 Hréðric and Hróðmund, and hæleða bearn,
 1190 giogoð ætgædere : þær se góða sæt,
 Beowulf Geáta, be þám gebróðrum twáem.

XVIII.

- Him wæs ful boren, and freónd-laðu
 wordum bewágned, and wunden gold
 estum geeáwed ; earm-reáde twá,
 1195 hrægl and hringas, heals-beága mæst
 þára þe ic on foldan gefrægen hæbbe.
 Nánigne ic under swegle sélran hýrde

thou, the Scyldings' kindly lord, shouldst leave the world before him. I ween that he will requite our heirs with good, if he bethinketh him of all that, which we, in regard to honours, erst performed for his pleasure and dignity while he was yet an infant.' Then she turned by the bench, where her sons were, Hreðric and Hroðmund, and [other] sons of warriors, the youth sitting together ; there the good knight, Beowulf the Geat, sat beside the two brethren.

XVIII.

To him a cup was borne, and a friendly invitation offered, and twisted gold graciously bestowed ; two armlets, raiment and rings, [and] the largest collar that I have ever heard of in the world. No finer piece of jewellery under the sky did I ever hear of as being

¹¹⁸⁵ *gemon*, pres. of *gemunan*, to call to mind.

¹¹⁹⁴ *earm-reáde*, MS. ; Thorpe cor-

rects *earm-reaf* ; Grein (whom I follow) *earm-hreáde*, lit. 'arm-wreaths.'

- 3110 Hét þá gebeóðan byre Wihstánes,
 hæle hilde-deór, hæleða monegum
 bold-ágendra, þæt hie bæl-wudu
 feorran feredon, folc-ágende,
 gódum tó-génes : nú sceal gléd fretan,
 3115 (weaxan wonna leg), wigena strengel,
 þone þe oft gebád ísærn-scúre ;
 þonne stræla storm, strengum gebæded,
 scóc ofer scyld-weall, sceaft nytte heold,
 feðer-gearwum fús fláne fulleóde.
 3120 Huru se snotra sunu Wihstánes
 acígde of corðre cyninges þegnas
 syfone [to-som]ne þa sélestan,
 eóde eahta sum under inwit-hróf.
 Hilde-rinc sum on handa bær
 3125 æled-leóman, se þe on orde geong.
 Næs þá on hlytme hwá þæt hord strude,
 syððan or-wearde ænigne dæl

Then the son of Wihstan, the man daring in war, commanded a host of heroes, owners of manors, that they (owners of vassals) should bring wood for the bale-fire from far to where the good chief lay :—now must the flame consume (the lurid fire wax high) the strongest of warriors, who often stood against the iron shower when a storm of arrows, urged by the string, flew over the shield-wall, the shaft performed its office, [and], equipped with feather gear, ministered to the arrow.

Truly the prudent son of Wihstan summoned together from the court seven kings' thanes, the best, and entered, himself the eighth, under the fatal roof. A certain warrior who went at the head bore in his hand a lighted torch. It was not then a matter of lot who should plunder the Hoard, after the men saw some part remaining

3115 *weaxan*, MS., which Grein takes in the sense of 'consume'; *wyrðan*, Thorpe. The word is probably corrupt; but taking things as they stand, I prefer, with Heyne, to place the half-line in a parenthesis, and make *strengel* the object of *fre-*

tan only. Ib. *strengel*, MS. Kemble and Thorpe suggest *þengel*; *strengest*, Grein.

3119 *fæder*, MS. Ib. *fláne full eode*, MS.; *flána fyll eode*, Thorpe, 'the fall of arrows went'; see *ful-eode* in Grein's *Dict.*

II.

GRENDLES MODOR.

XIX.

Sigon þá tó slápe. Sum sáre ongeald
 æfen-reste, swá him ful oft gelamp,
 siððan gold-sele Grendel warode,
 unriht æfnde, oððæt ende becwom,
 1255 swylt æfter synnum. Þæt gesýne wearð,
 wíð-cuð werum, þætte wrecend þá gyt
 lifde æfter láðum, lange þrage
 æfter guð-ceare, Grendles módor.
 Ides, aglác wif, yrmðe gemunde,
 1260 seó þe wæter-egesan wunian scolde,

II.

XIX.

Then sank they to sleep. One paid dearly for his evening rest,
 as had happened to them full oft, since Grendel had occupied the
 gold-hall, and accomplished wrong, until his end came, death after
 sin. That was [clearly] seen, widely known among men, that an
 avenger yet survived the foe, a long while after the perilous battle,
 —Grendel's mother. The woman, the monstrous witch, brooded
 over her misery,—she who was doomed to dwell among the terrors
 of waters, the cold streams, after that Cain became the murderer of

Book II. Although the MS. has
 no break at this place beyond one
 of the usual sectional divisions, the
 arrangement which makes a new
 book commence here is not an arbi-
 trary one. The poet seems to take
 a fresh departure from this point; he
 recapitulates shortly the events de-
 scribed in the foregoing Book as if he
 were addressing himself to a fresh

audience, or as if he wished to give
 a certain independence to the present
 book, so that it might stand alone
 and tell its own story, even if those
 to whom it came were unacquainted
 with the First Book. Even the affilia-
 tion of Grendel to Cain is here in-
 sisted upon afresh, just as in Book I.,
 l. 107.

1253 warode, pf. of *warian*, to guard,
 occupy.

- cealde streámas, siððan Cain gewearð
to ecg-banan ángan bréðer,
fæderen-mæge. He þá fág gewât
morðre gemearcod, man-dreám fleón,
1265 westen warode. Ðanon wóc fela
geósceaft-gásta; wæs þæra Grendel sum,
heoro-wearh hetelic. Se æt Heorote fand
wæccendne wer wíges bíðan;
þær him aglæca æt græpe wearð;
1270 hwæðre he gemunde mægenes strenge,
ginfæste gife, þe him God sealde,
and him tō ánwaldan áre gelyfde,
frófre and fultum. Þý he þone feónd ofercwom,
— gehnægde helle gást; þá he heán gewât,
1275 dreáme bedæled, deáð-wíc seón, *Th...*
man-cynnes feónd. / And his módor þá gyt,
gifre and galg-mód, gegán wolde

his own brother, his father's son. He then, stained with guilt, branded with murder, departed, fleeing from human joys, [and] dwelt in the wilderness. Thence woke to life a troop of the spirits of old time; of these Grendel was one, a raging were-wolf. He had found at Heorot a man, awake and vigilant, awaiting the conflict; there the monster was at grips with him; nevertheless he [Beowulf] bethought him of his strength and vigour, those ample gifts which God delivered to him, and in him as the Sole Ruler sincerely trusted for comfort and succour. By this he overcame the fiend, laid low the hell-born spirit; then he [Grendel], the foe of mankind, abject and deprived of joy, departed to visit the abode of death. And his

¹²⁶⁶ *geó-sceaft-gasta*. See l. 1234. *Geo* or *geo* meaning of 'old,' 'anciently,' *geosceaft* (which only occurs in these passages) seems to mean much the same as *frumsceaft*. l. 45.

¹²⁶⁷ *heoro-wearh*. *Wearh*, or *wearg*, O.H.G. *warg*, Icel. *vargr*, 'wolf,' but with a notion of wickedness and cursedness attached to it. Grimm points out the same word in several Slavonic languages as used for the

devil: Pol. *wrog*, Bohem. *wrah*, Serv. *wrag*. Hence came 'were-wolf,' the French *loup-garou*, the superstitions connected with which in the Middle Ages and far earlier were countless. In the *Laus of Canute* the devil is spoken of as *wod-freca were-wulf*.—(Grimm's *Deut. Myth.* 948.) Heoro has an intensive force.

¹²⁷¹ *gim-*, MS.; Kemble, Thorpe, and Grein correct *gin-*.

¹²⁷⁷ *galg-mód*, lit. 'gallows-minded.'

sorhfulne sið, sunu þeodwrecan. *leaf*
 Com þá tó Heorote, þær Hring-Dene
 1280 geond þæt sæld swáfun; þá þær sóna wearð
 edhwyrft eorlum, siððan inne fealh
 Grendles módor. Wæs se grýre læssa,
 efne swá micle swá bið mægða cræft,
 wíg-grýre wifés be wæpned-men,
 1285 þonne heoru bunden, hamere gefuren,
 sweord swáte fáh (swin ofer helme),
 ecgum þyhtig, andweard scireð.
 Þá wæs on healle heard-ecg togen,
 sweord ofer setlum, sid-rand manig
 1290 hafen handa-fæst; helm ne gemunde,
 byrnan síde, þá hine se bróga angeát.
 Heó wæs on ófste, wolde út þanon
 feore beorgan, þá heó onfunden wæs.

mother yet, ravenous and wrathful, desired to set forth on a dread enterprise, signally to avenge her son. Then came she to Heorot, where the Ring-Danes lay asleep about that palace; then there was soon a panic among the earls, when Grendel's mother burst in. The terror was less [than in the time of Grendel], even in proportion as is the strength of maids, the fear inspired in warfare by a woman, beside an armed man, when the banded sword, hammer-beaten, the faulchion stained with gore (the boar above the helmet) with trenchant edge, sheareth downright. Then in the hall was the hard edge drawn, the sword above the seats, many a broad shield, firmly clutched, was upreared; [no one] thought of helmet, nor broad corselet, when the terror seized him. She was in haste,

1278 *sunu þeod wrecan*, MS.; but there seems to be no way of making sense of the passage, but by supposing a compound verb, *þeod-wrecan*.

1281 *edhwyrft*, lit. 'a turning back.'

1285 *bunden* perhaps refers to the sword being stained different colours, so as to have a banded appearance. Ib. *gefuren* is a *vox ignota*.

1286 *swin ofer helme*. These words are completely out of place, and I can

only suppose that the poet introduced them because he could not otherwise obtain the alliteration.

1287 *ecgum þyhtig*, doughty with edges; *and-weard*, right opposite, *ex adverso*. *þyhtig* is restored by Thorpe; the word is now effaced from the MS.; Thorkelin has *dyhttig*.

1288 *togen*, part. of *teon*, to draw.

1290 *hafen*, part. of *hebban*, to heave.

1293 *feore*, dat. of *feorh*, governed by *beorgan*.

- Hraðe heó æðelinga áne hæfde
 1295 fæste befangen, þá heó to fenne gang;
 sé wæs Hróðgáre hæleða leófast,
 on gesiðes háð; be sáem tweónum,
 rice rand-wíga, þonð þe heó ræste abreát,
 bláed-fæstne beorn. Næs Beowulf þær,
 1300 ác wæs oðer in ár geteohhod,
 æfter maððum-gife, márum Geáte. [genam
 Hreám wearð on Heorot; heó under heolfre
 cuðe folme. Cearu wæs geniwod
 geworden in wícum; ne wæs þæt gewrixle til,
 1305 þæt híc on bá healfa biggan scoldon
 freónda feorum. Þá wæs fród cyning,
 hár hilde-rinc, on hreón móde,
 syððan he aldor-þegn unlyfigendne,
 þone deórestan, deáðne wisse.
 1310 Hraðe wæs tó búre Beowulf fetod,

she wished to get safely with life out from thence, as she was discovered. Suddenly she had taken fast hold of one of the nobles, as she went to the fen; that was to Hroðgar the most beloved among his warriors, in the rank of a retainer, by the two seas, a powerful shield-warrior, whom, in the midst of prosperity, she carried off while asleep. Beowulf was not there, for another lodging had been before assigned to him, the great Geat, after the bestowal of the treasures. There was uproar in Heorot: she took, covered as it was with blood, the well-known hand. Distress was renewed, prevailing in the dwellings; nor was that a good exchange, that they on both sides had to buy with the lives of friends. Then the sage king, the hoary warrior, was in a fierce mood when he knew that his leading thane was bereft of life, his dearest friend dead. Quickly was Beowulf fetched to the bower, that soldier blessed with

¹²⁹⁸ *abreat*, pf. of *abreatan*, or *abreotan*, the meaning of which seems to vary. In several places the meaning of killing, crushing, destroying is certainly the right one. Here and in l. 2930 it is doubtful whether the notion is not that of 'carrying off.'

¹³⁰⁰ *in* = 'inn,' lodging.

¹³⁰² *genam*. Grendel's mother takes down the gory hand and arm of her son from the roof.

¹³⁰⁵ *on ba healfa*. Ettmüller explains, on the part both of Hrothgar and of Grendel's mother.

¹³¹⁰ *fetod*, part. of *fetian*, to fetch.

sigor-eádig seeg. Samod ár dæge
 eóde eorla sum, æðele cempa,
 self mid gesiðum, þær se snotera bád,
 (hwæðre him alwalda æfre wille,
 1315 æfter weá-spelle wyrpe gefremman.
 Gang þá æfter flóre fyrð-wyrðe man
 mid his hand-scale, (heal-wudu dynede),
 þæt be þone wisan wordum hnægde,
 freán Ingwina; frægn gif him wære,
 1320 æfter neód-láðu, niht getæse.

XX.

Hróðgār maðelode, helm Scyldinga:
 Ne frin þú æfter sælum; sorh is geniwod
 Denigea leódum; deád is Æschere,
 Yrmenláfes yldra bróðor,

victory. Together ere day went, attended by his earls, the noble warrior, himself with his retainers, where the sagacious [king] awaited, [to see] whether the All-Ruler would ever, after these sorrowful tidings, work out a change. Then walked along the floor the illustrious man, with his attendant troop, (the hall-timbers made a din) that he might accost that chieftain, the lord of the Ingwinas; he asked if he had had, after [that] pressing summons, an agreeable night.

XX.

Hrothgar spake, the Scyldings' safe-guard: 'Ask not after [my] welfare; sorrow is renewed for the people of the Danes; Æschere is dead, Yrmenlaf's elder brother, who knew my secrets, and was

1312 *eorla sum*. Beowulf was one—and the chief—among a number of earls; see *fiftena sum*, l. 207.

1315 The opposite to *wea-spell*, woeful tidings, is *god-spell*, gospel, good tidings.

1317 *hand-scale*. *scalu*, or *scolu*, is shoal, or 'school,' as when sailors

speak of a school of porpoises. Ib. *dynede*. The flooring of the hall creaked and groaned under the hero's tread; compare the 'Gemit sub pondere cymba sutilis' of Virgil (*Æn.* vi. 413).

1319 *Ingwina*. The *Ingwinas* are the Ingæwones of Tacitus.

- 1325 *mín rún-wita*, and *mín ræd-bora*;
eaxl-gestealla, þonne we on orlege
hafelan wéredon, þonne hniton fēðan,
eoferas cnysedan: swylc scolde eorl wesian
. . . *ær-gód*, swylc *Æschere* wæs.
- 1330 Wearð him on Heorote tó hand-banan
wæl-gæst wæfre. Ic ne wát hwæðer
atol æse wlanc eft-siðas teáh,
fyllle gefrægnod. Heó þa fæhðe wræc,
þe þú gystran niht Grendel cwealdest,
- 1335 þurh hæstne háð, heardum clammum;
forþan he-tó lange leóde míne
wanode and wyrde. He æt wige gecrang,
ealdres scyldig, and nú oðer cwom
mihtig man-scaða, wolde hyre mæg wrecan,
- 1340 ge feor hafað fæhðe gestæled;
þæs þe þincean mæg þegne monegum,
se þe æfter sinc-gyfan on sefan greóteþ,
hreðer-bealo hearde. Nú seó hand ligeð,

my counsellor, who stood by me shoulder to shoulder when we in battle had to guard our heads, when battalions hurtled together, and boar-helms crashed; even so should [every] earl be very good, as *Æschere* was. A restless demon was his destroyer in Heorot; I wot not whether the pest exulting in its prey has returned again, rejoiced by its banquet. She has avenged the quarrel, in which thou killedst Grendel yester-night, in violent fashion, with hard grips, because he too long had thinned and destroyed my people. He fell in battle, forfeiting his life; and now another has come, a mighty and guilty destroyer, [and] would avenge her son, and has far off established the feud; on account of which many a thane may be ill at ease, who grieveth in spirit after his treasure-giver, in hard

¹³²⁶ *eaxl-gestealla*, 'shoulder-comrade.'

¹³²⁹ A word is wanting; Grein supplies *æghwylc*.

¹³³³ *gefrægnod*, MS. Thorpe reads *gefrefrod*, comforted; Kemble and Grein *gefægnod*, which I have fol-

lowed in the translation.

¹³³⁷ *wyrde*, pf. of *wyrðan*, to injure.

¹³⁴⁰⁻⁴ These lines are very obscure. Compare *þincean mæg* with *mæg ofþyncan* in l. 2032. *þegne monegum* must refer to *Æschere's* thanes.

the Danish kings, and stored up in a strong castle on a high rock, with four gates. This castle would be the *here-byrrhte burh* of our poem. According to Saxo, the castle was stormed by some 'Hellepontines,' aided by the spells of the witch Gudrun; but we are not told what became of the treasure.

Jacob Grimm, in the *Deutsche Mythologie*, p. 283, would connect *brosinga* with the M. H. G. *brisen*, *breis*, (nodare, nodis constringere). In the necklace of Freyja he sees the necklace of Aphrodite (*Hymn to Ven.* 88), and also her love-compelling girdle (*Il.* XIV). He understands by *men*, not 'treasure,' but 'necklace.'

Bouterwek (*H. Z.* XI. 90) declares that *eornan-stanas*, (Beow. l. 1208), and *brosinga mene*, stand on the same footing. *Eornan-stan* (*jarknasteinn* in the *Edda*) is, he says, the topaz or chrysolite, from the Chaldaic word for the gem, *jarkân*. Similarly, *Brosinga* corresponds accurately to the Eastern name of a 'red-glowing precious stone,' *B^erusin*. With this view may be compared Sir F. Palgrave's derivation of *Cædmon* from the Chaldaic *b^eCadmon*, 'in the beginning.'

Dr. Simrock (*Beowulf*, p. 185) thinks that the Skald who wrote the *Hamarsheimt* took the expression *Brosinga men* from this passage in *Beowulf*, using, however, a more correct orthography. He understands by it, 'the jewel of the Brisings;' the Brisings he identifies with the Harlungs, whom Marner, a German poet of the thirteenth century, speaks of as living in the castle of Burlenburg, near Breisach. The 'Ymelunge-hort,' mentioned by Marner, is in Simrock's view the gold of the Harlungs, and = the *Brosinga men*.

With the aid of the particulars collected in Grimm's *Heldensage*, the subject may be pursued farther. From the poem called *Dieterichs Flucht* (written in the fourteenth century, but the substance of which is much earlier) we learn that the grandfather of the famous Dieterich of Berne, of whom we read so much in the *Nibelungen Lay*, was Amelunc. Amelunc had three sons, Diether, Ermrich (Eormenric), and Dietmar. Diether had for his share of his father's kingdom, Breisach and Bavaria. His sons were called the Harlungs,—a name the origin of which presents many difficulties, with which we have here no concern. Their uncle Ermrich persecuted the Harlungs, and slew them by treachery. Of this event there are many versions. In the *Vilkina Saga*, Ermenrek storms the castle of the Harlungs, makes them prisoners, and has them hanged. In the *Quedlinburg Chronicle*, the date of which is

the end of the tenth century, Ermanaricus is said to have lived in the time of Attila, and reigned over all the Goths; after having caused the death of his son Frideric, we are told, 'patruelles suos Embricam et Fritlam patibulo suspendit.' Now Embrica and Fritla are the Harlungs. Among many sources where we find them mentioned, not the least interesting is the *Traveller's Song*. Among the vassals of Eormanic, the poet visited Hethca and Beadeca—

and Herelingas; (Harlungs)
Emercan sohte ic and Fridlan—

Emerca and Fridla correspond to Embrica and Fritla.

These Harlungs possessed a quantity of gold, which, after their destruction, came into the hands of Ermrich. In *Dieterichs Flucht*, Dieterich, the son of Dietmar, says of his uncle Ermrich, *er hât daz Harlunge golt*, 'he has the gold of the Harlungs;' and also, he adds, the hoard won by his father Dietmar.

It is clear therefore that the Harlungs had a treasure, and that this treasure fell into the hands of Ermrich or Eormenic. The connection of the Harlungs with Breisach and the Brisgau, whence they might easily have been called 'Brisings,' is equally clear. In the part (ending at 1126) of the *Chronicon Urspergense*, which is written by Eckehard, he says,—'Est autem in confinio Alsatiæ castellum vocabulo *Brisach*, de quo omnis adjacens pagus appellatur *Brisachgowe*, quod fertur olim fuisse illorum qui *Harlungi* dicebantur.'

Brosinga may without doubt be corrected to *Brisinga*. 'The collar of the Brisings, the jewel and the precious vessel,' may be considered to be equivalent to 'the gold of the Harlungs.' I now think that *tó* should be rendered 'to,' not 'at,' and that the meaning of ll. 1198-9 is,—that Hama (the Heime of German legend), as Eormenic's follower, took away the collar of the Brisings, i.e., the Harlungs' gold, to the bright city or castle which had been built by Eormenic. The words which follow, according to the usual punctuation, cannot be easily explained. In German legend we are told that Heime, with Wittich, after having been in the service of Dieterich, passed into that of his uncle Eormenrich, but we hear of no quarrel ensuing between Heime and Eormenrich. Perhaps the semicolon should be placed after *fealh*: 'he (Hama) meddled with, interfered in intricate quarrels, or hatred; he chose the lasting advantage of Eormenic.' For the sense of *fealh*, compare lines 1281 and 2226.

The passage in the *Edda* may perhaps be explained by supposing

that, from the fame of the *Brisinga men*, any collar or necklace of remarkable richness and splendour was called by the same name. The necklace of Freyja was a 'Brisings' collar,' i.e., all that was splendid and sumptuous.

If this be the correct view, an interesting field for enquiry is opened out. The Brisgau was on the Rhine; the Rhine-valley, the teeming source of so many beautiful legends, part of which appear in the Nibelungen Lay, must be considered as having already given birth to a variety of lays about the Harlungs of Brisach and their uncle Ermenrich even at the early period from which *Beowulf* dates,—lays which had passed beyond the limits of Germany, and become popular in Scandinavian lands.

FINN AND HNÆF.

Lines 1068–1159.

Finnes eafterum

læddon tó leódum.

My translation of this curious passage will have made tolerably clear in what sense I understand it; but some further elucidation seems necessary.

The Fragment on the Fight at Finnesburg (Grein's *Bibliothek*, I. 341, Thorpe's *Beowulf*, 227) evidently relates to the same transaction as that which is the subject of this episode. Its incidents, however, all the editors are agreed, must have taken place *before* those recorded in the episode. It breaks off imperfect at the fall of Hnæf; how the fight went after that we can partially gather from the agreement which the combatants came to at its close.

Grein (*Jahrb. für Rom. u. Eng. Lit.* IV. 269) conceives of the series of events in the following manner. Finnesburg, or Finnes ham, was in Jutland; the Jutes (Eotan), as well as the Frisians, were Finn's subjects. Hnæf, a Danish chief, (probably the person named in the *Traveller's Song*, l. 29, as the ruler of the Hocings), with sixty followers in his train, among whom was Hengest, was staying with Finn as a guest. Finn caused his Frisians to set upon his Danish guests treacherously by night; they defended themselves stoutly; the fight lasted for five days; at last Hnæf fell,

covered with wounds (*Finnesh. 43*). Hengest then took the command of the remaining Danes. Finn, having lost nearly all his men, could not go on fighting; so he made a treaty with Hengest, undertaking to build new quarters for the Danes, and to treat them as liberally as his own men, it being understood that neither party was to rip up old sores by alluding to their recent strife. Hildeburh, Hnæf's sister and Finn's wife, follows her brother and her sons to the funeral pile. All the survivors of the fight now go to Friesland (l. 1126), Finn's proper home, and there pass the winter. In the spring Hengest nourishes thoughts of vengeance, but a man called Hunlafing stabs him with a sword and kills him. The Danes Guðlaf and Osulf cross the sea, avenge his fall by killing Finn, and carry Hildeburh away with them, together with all the plunder of Finn's palace.

To this arrangement there are, I think, several fatal objections. The scene of the battle cannot be laid in Jutland, because in l. 1070 Hnæf is said to have fallen in *Fres-wæl*, i.e., Friesland. Nor is there any support either in the Fragment or the Episode for the notion that Finn was the aggressor, and treacherously attacked his Danish guests. The speech put in the mouth of Finn, (*Finnesh. ll. 2-12*: note especially lines 10, 11) is that of a king aroused in the middle of the night by the light of fires kindled by hostile torches, and encouraging his men to defend themselves bravely. Moreover, this view leaves it unexplained who Hunlafing was, and why he slew Hengest.

The sequence of events seems to me to be this. A force of sixty Danes under Hnæf the Scylding, aided by some Jutes under Hengest the sea-rover (l. 1137), have made a night-attack, treacherously or otherwise, on Finn's burg in Friesland. The Frisians muster; Finn cheers them on; the Danes and Jutes are driven into a hall, and defend it stubbornly; at last most of them are killed, Hnæf included. Two or more of the sons of Finn by his queen Hildeburh (the daughter of Hoc, and therefore related to Hnæf the ruler of the Hocings, *T. S. l. 29*) have fallen in the battle. After the fight a treaty is made between Finn and Hengest, as described by Grein. The importance of the stipulation that no allusion shall be made on either side to past feuds is well illustrated, as Rieger remarks, by the story of Ingeld and Freawine (ll. 2024-2066), where a blood-feud is re-opened in consequence of such allusions being made. In lines 1125-7 it is described how the surviving Danes disperse themselves about Friesland, visiting the lands that had been assigned to them.

Hengest remains with Finn, who, desirous to remove all feelings of enmity, 'lays on his lap,' (l. 1144), as a present, the sword Hunlafing. Hengest accepts it, but secretly plots revenge for the death of Hnæf. What follows is obscure; it seems that Guðlaf, one of the Danish defenders of the hall at the battle of Finnesburg, had returned to Denmark after the treaty; he now comes back to Friesland, with Oslaf, and probably other Danes; they begin to talk of the former struggle; hence the feud is re-opened, and hostilities recommence. This time the Danes and Hengest are too strong for the unfortunate Finn; his castle is stormed, and he is slain in his own hall; Hildeburh and all his wealth are carried away to Denmark.

The raids of Hnæf and Guðlaf are evidently enterprises of the same kind as the historical raid of Hygelac to Friesland, described in our poem, and mentioned by Gregory of Tours.

With the name of the sword Hunlafing, compare *Hrunting*, l. 1457, and *Nægling*, l. 2680.

The fame of Hnæf the sea-king must have spread far; in later times, as often happens in the shifting phases of legend, his native place was transferred to the south of Germany, to Swabia. Simrock quotes from an old life of Louis le Debonnaire the following genealogy of the Empress Hildegard: 'Godofredus dux genuit Huochingum [Hocing], Huochingus genuit Nebi [Hnæf], Nebi genuit Immam, Imma vero genuit Hiltegardam, beatissimam reginam.' Hildegard was a Suabian princess, and died in 783.

It is remarkable that the Hengest of *Beowulf* seems to be connected with the Jutes, while the famous Hengest who settled in Kent, A.D. 449, was also a leader of Jutes. Possibly we may identify them, for although the recitation of the episode at Heorot cannot be placed many years before the death of Hygelac, which we know to have happened in 511, yet there is no means of determining how many years before the date of the recitation the events described in the episode may have happened.

A Hangist is mentioned by John of Wallingford (Gale's *XV. Scriptores*, p. 533), as a Goth or Dane (for he looks upon it as much the same thing) who was 'omnium paganorum sceleratissimus,' and cruelly devastated Gaul at some time not stated.

Finn the son of Folcwalda (l. 1089) is clearly the 'Fin Folcwald-ing,' named as ruler of the Frisian kin in the *Traveller's Song*, l. 27. A Finn, the son of Godulf, is mentioned in the *Canterbury Chronicle*, under 547, among the ancestors of the Northumbrian Ida.

All the editors agree in understanding by *Eotena*, *Eotenum*, the

Jutes. Yet, as Rieger the Danish critic remarks,¹ the dat. *Eotenum* seems to require a nom. *Eotenas*, giants, not *Eotan*, Jutes. Rieger argues with great ingenuity that by *Eotenas* we should simply understand 'enemies,' and that the poet was not thinking of the Jutes at all. The giants of the old mythology came to be regarded, as Christianity gained the upper hand, as demons and enemies of mankind; he compares the expression 'the foul fiend' for the devil; and maintains that not only throughout the Episode, but also at l. 421 and l. 902, *Eotenas* should be translated 'enemies.' Could any passage in another author be pointed out confirming this use of the word, I should be disposed to adhere to Rieger's view; till then I must suspend my judgment, merely remarking that, as to *Eotenum*, there can be little difficulty in assuming it to be a lengthened and abnormal form of *Eotum*.

¹ Hopfner u. Zacher, *Zeitschrift*, 1871, p. 400.

GLOSSARY OF NAMES.

- ✓ **ÆLFHERE.**—A kinsman of Wiglaf; therefore of the stock of the Wægmundings, and related to the royal family of Sweden, the Scylfings; line 2604.
- ✓ **ÆSCHERE.**—A Danish noble, carried off by Grendel's mother in her nocturnal raid on Heorot; ll. 1323, 1329, 2122.
- ✓ **BEANSTAN.**—The father of Breca; see below.
- ✓ **BEOWULF.**—A king of Denmark, of the Scylding line, the son of Scyld and father of Healfdene; ll. 18, 53.

Much has been written on the origin of the word: Grimm (*Deut. Myth.* 342) considered it to be a name of the woodpecker, ('bee-wolf' on account of its preying on bees), and connects Beowulf with the Latin *Picus*, who seemed to him to stand in the same relation to Saturnus as Beowulf to Woden. This etymology is now regarded as fanciful. Müllenhoff (*Haupt's Zeitschrift*, VII.) decisively rejects it, and adheres to the theory of Kemble, who, in the preface to his version of the poem published in 1837, drew attention to the occurrence of the name *Beaw* in the genealogies preserved in Florence of Worcester and the Saxon Chronicles, and connecting Beowulf with it as an enlarged form of the name, propounded the view that by this Beaw or Beowulf, (who appears in the genealogies among the ancestors of Woden) is meant the god of husbandry (A.S. *buan*, Germ. *bauen*, 'to cultivate'), whether we regard him as an independent deity, or take Beowa to be a name indicative of a particular aspect or side of the divinity of Woden. Mr. Kemble quoted a Latin MS. of the fifteenth century (one of the Cottonian MSS. in the British Museum), in which Beowulfus is named as the father of the *eponymi* and mythical founders of the Northern nations, Cintricius, Gothus, Juthus, Suethedus, Dacus, Wandalus, Gethus, Fresus, Geatte.

So far as the origin of the name is concerned, this view leaves nothing to be desired. *Beawa* or *Beowa*, meaning 'cultivator,' is the original name; by the addition of 'wulf' as a termination of honour, it becomes Beowulf; just as we find Sax-wulf, Beorn-wulf, Cuth-wulf, Sige-wulf, alongside of Sæxa, Beorna, Cutha, and Siga. But it seems to me that no evidence has yet been adduced sufficient to warrant the assumption of a hitherto unknown Teutonic deity, Beawa. May not the name be more simply regarded as a personified conception, invented in order to give stability and permanence to a thought which would otherwise have soon vanished and been forgotten? The traditions of the North did not end at Woden; to the Teutonic peoples of the fifth century he appeared as a semi-divine hero and conqueror, subduing countries, making laws, and founding religious institutions; but they con-

ceived of the communities over which he obtained an ascendancy as already existing, nay as having long previously occupied the seats where he found them. Nevertheless, they had no definite traditions as to their pre-Wodenic condition; only they felt certain that they tilled the ground and understood the use of arms, and perhaps had some glimmering recollections of early migrations and movements of tribes, whether by land or sea. In the articles on 'Scef' and 'Scyld' we shall again have occasion to investigate the early Teutonic consciousness which is here in question. Beawa, whom the genealogies place eight generations before Woden, seems to me to express the conviction existing among all the Teutonic peoples, and thus put into shape by the genealogists, that long before the time of Woden, the precious art of cultivating the ground and the stationary life of husbandmen had been introduced among their progenitors.

The name Beowulf is of singularly rare occurrence; we, however, meet with a Bowulfus (Bowulf), in Alcuin's Letters (ed. Jaffé), who was abbot of Fulda between 780 and 802.

✓ **BEOWULF**, son of Ecgtheow; l. 343, *et passim*. The father of the hero of the poem was not a Geat but a Swede, being of the Wægmunding stock, and of the race of the Scyldings, the royal family of Sweden: see ll. 2603, 2607, 2814. Hrethel, the king of the Geatas, gave him his daughter in marriage (l. 374); after which Ecgtheow appears to have resided at the court of his father-in-law; for we are told that his young son Beowulf was taken into the grandfather's house at the age of seven years (l. 2428), and from that time brought up with Hrethel's own sons, and treated as one of them. To Hrethel succeeded Hæthcyn his second son, who was killed in battle by the Swedes under Ongentheow. Hæthcyn's younger brother, Hygelac, succeeded him, and during his reign found no more faithful and loyal supporter of his throne than his nephew Beowulf, who is called 'Hygelac's thane,' and 'hearth-comrade,' (ll. 194, 342). The adventures with Grendel and Grendel's mother happen in Hygelac's lifetime. Beowulf accompanied the king on his unfortunate expedition to Frisland, in which Hygelac was killed, and Beowulf with difficulty escaped (ll. 2355, 2367). Returning to Gotland, he refused to take advantage of the youth and helplessness of Heardred, Hygelac's heir, in order to raise himself to supreme power, but defended the kingdom during his minority (l. 2377), and served him faithfully during his brief reign. Heardred was attacked and slain by the Swedish king Onela, for having sheltered his rebellious¹ nephews, Eanmund and Eadgils, the sons of Ohthere. Beowulf then became King of the Geatas, and also, it would seem, (l. 3005), after the death of Hrothgar and Hrothwulf, of the Danes. After a glorious reign of fifty years, (l. 2209) he engaged in that combat with a fire-breathing serpent, which is the subject of the last thousand lines of the poem. Scorched and poisoned by the dragon's breath, Beowulf dies; his obsequies are celebrated with the greatest pomp; and after his body has been consumed by fire, a lofty mound or barrow, (which evidently still, when the poet wrote, bore the name of 'Beowulf's Barrow,' (l. 2807), is raised over his ashes. He was probably, in the conception of the writer, succeeded on the throne by Wiglaf, his only remaining kinsman (l. 2813).

From historical sources we derive absolutely no information about the

¹ This at least is the meaning which I attach, after carefully considering all the passages which bear upon them, to the obscure and difficult lines 2379-2390.

hero Beowulf. He is not named by Saxo Grammaticus, nor by Snorri, either in the *Heimskringla* or in the *Prose Edda*. Still, as his uncle Hygelac, the Chochilaicus of Gregory of Tours, is undoubtedly historical, it would not be safe to affirm positively that Beowulf is unhistorical, however largely the element of the mythical and marvellous enters into the narrative of his actions.

Simrock maintains that it is impossible not to recognise the god Thor under the mask of Beowulf. The dragon-fight corresponds, he says, trait for trait, with Thor's battle with the Midgard snake, which he kills, but is fatally poisoned in the conflict. The parallel, however, is not quite so close. Thor in the first place *fishes* for the Midgard snake; he brings him to the surface, and a furious fight ensues, in which the snake spouts out floods of poison; the giant Hymir, in terror, cuts the line, and the snake sinks to the bottom; Thor goes away, not a bit the worse for the poison. It is only in the second fight, which happens at the general 'twilight of the gods' that Thor, after killing the Midgard snake, 'falls dead upon the spot, suffocated with the floods of venom which the dying serpent vomits forth upon him.'¹ Whichever legend be the older, that given in the *Prose Edda*, or that in *Beowulf*, it may be granted that the later writer probably borrowed some circumstances of his story from the earlier; but it cannot be conceded that such a slight resemblance warrants us in identifying Beowulf with Thor.

In the valuable paper before referred to² on 'Sceaf and his Descendants' Müllenhoff reads into the simple descriptions of the poem an ingenious kind of mythical allegory. Grendel symbolizes the wild destructive forces of unbridled nature, the havoc-causing hurricane or inundation. The sea and rivers overflow the land, and destroy and drown; then Beowulf or Beawa appears as an *averruncus*, a protecting deity, and tears off one of the invader's arms; the flood subsides; but in Grendel's mother rises again and destroys life; this time, however, there is but one victim. Beowulf again appears and 'purifies the whole mass of the waters' (l.1622) so that all danger is at an end. That is—cultivation, industry, and mechanical skill have triumphed over the wildness of nature.

BRECA.—A prince of the Brondings, a people living near the Geatas. He contended with Beowulf in a swimming match; l. 506, 531, 583. As 'Breoca,' he is named in the *Traveller's Song*, l. 25, as ruling over the Brondings.

CAIN, ll. 107, 1261.

DÆG-HEAFN.—An earl among the Hugas, in the employ of the king of Friesland; killed by Beowulf; l. 2501.

DENE: (the Danes); Beorht-D—, East-D—, Gar-D—, Hring-D—, Norð-D—, Suð-D—, West-D—; ll. 1, 16, etc.

EADGILS.—A son of Ohthere and grandson of Ongentheow king of Sweden; befriended by Beowulf; l. 2392. Perhaps he is the same as the Eadgils mentioned in the *Traveller's Song*, l. 93, as the lord of the Myrgings: if so, he must have lived in permanent exile from Sweden, for the Myrgings dwelt in Holstein. But it seems more reasonable to connect him with the Adils son of Ottar, mentioned by Snorri in the *Heimskringla* as one of the Yngling kings of Sweden.

EANMUND.—A brother of Eadgils, slain by Weohstan the Wægmunding, father of Wiglaf; l. 2611.

EARNA-NÆS.—A headland on the shore of Gotland, near the treasure-mound of the Fire-Drake; l. 3031.

¹ *Prose Edda* (in Mallet's 'Northern Antiquities,' p. 453).

² Page 209.

- ECGLAF.**—A Dane, the father of Hunferth; ll. 499, 590, 980, 1465, 1808.
ECGTHEOW.—A Wægmunding, the father of Beowulf; see art. 'Beowulf.'
ECG-WELA.—A Danish king, antecedent to the date of the poem, whose heirs were persecuted by Heremod; l. 1710.
ELA.—One of the four sons of Healfdene king of Denmark. The second half of the line in which he is named (l. 62) is wanting in the MS.

Hyrde ic þæt Elan cwen
 Heaðoscyflinges heals-gebedda .

'I heard that Ela's queen the consort of the war-like Scyfling.' In the *Heimskringla*, Adils king of Sweden marries a Saxon maiden named Yrsa; war breaks out between the Danes and the Swedes; Helge, son of Halfdan, the Danish king, invades Sweden, carries off Yrsa, and makes her his wife. This seems to be exactly the state of things referred to in the above-cited passage; but it is another son of Healfdene, Ela,—not Halga or Helge,—who has 'the Scyfling's consort' to wife. The missing words might be restored thus:—

Hyrde ic þæt Elan cwen [Yrsa hátte] 'was called Yrsa.'

- EOFOR, or IOFOR.**—A Geat, the son of Wonred and brother of Wulf; he slays Ongentheow in battle, and is amply rewarded by Hygelac; ll. 2486, 2964, 2993, 2997.
EOMER.—The name is conjecturally restored by Thorpe (whom Grein follows) in l. 1960, where the MS. has *geomor*. He seems to be spoken of as the son of Offa, the king whose court Thrydo (or Mod-thrydo) seeks 'across the fallow flood.' In the genealogies of the Saxon Chronicles, Ethelwerd, Nennius, and Florence, Eomær appears as the son of Angeltheow (or Angen-geat), the grandson of Offa, and the great grandson of Wermund. In our poem he is described as the kinsman of Heming, and the 'nefa' (grandson or nephew) of Garmund (Wermund).
EORMENRIC.—A king of the Goths, the Jörmunrekr of the *Edda*, where it is said of him that he married Swanhild, the daughter of Gudrun and Sigurd, the Siegfried of the *Nibelungen Lay*. The author of the *Traveller's Song* says that he lived a long time with Eormanric, the 'Gotena cyning,' who treated him very generously. The 'Ermanaricus' of Jornandes, an Ostrogothic king, whom Gibbon mentions as 'the great Hermanric,' inasmuch as his life falls within the third and fourth centuries, must be distinguished from the Eormenric of our poem, who must be assigned to the sixth. All that is said of him is, that Hama incurred his enmity, for something done in connection with the Brosinga men; l. 1201; see 'Hama.' For the meaning of the name Eormenric see note on l. 859.
EOTAN.—The editors agree in understanding the Jutes of Jutland to be meant. In the Saxon Chronicles the forms Jotum and Jutna occur, which imply a nom. pl. Jotan or Jutan. A body of Eotan, or Jutes, under Hengest, are said, in the remarkable episode respecting Finn, to have joined Hnæf the Danish leader in the expedition against Finn's capital and kingdom, ll. 902, 1072, 1081, 1141, 1145.
FINN.—A king of Friesland, the son of Folcwalda; ll. 1068, 1081, 1096, 1128, 1146, &c. See the Excursus.
FITELA.—The Sinfjötli of the *Edda*. He is the son of Sigemund, and at the same time his nephew, being the offspring of a union between him and his sister Signy. In the *Helgakvða Hundingsbana* he appears associated with Sigemund in the pursuance of a blood-feud against his stepfather Siggeir. But in the account, parallel to that in *Beowulf*, given in the

Völsunga Saga, of Sigurd (Sigemund's son) rifling the Hoard, not Fitela, but Regin appears as his companion. ll. 879, 889.

FOLCOWALDA.—The father of Finn; l. 1089.

✓ **FREAWARE.**—The daughter of Hrothgar, given in marriage to Ingeld prince of the Heathobards; l. 2022.

FINNAS.—The Fins mentioned in *Beowulf*, to whose land Beowulf comes, after accomplishing the swimming match with Breca, are supposed by Petersen (quoted by Thorpe) to be the people of the district of Finved, near Gotland. But it is quite as likely that the poet was thinking of Finland; for, as Grundtvig justly remarks, if Beowulf, in escaping from the rout of Hygelac, could swim from Friesland to Gotland, why should he not, especially when in the prime of youth, swim from Gotland to Finland?

FRANCAN.—The Franks; subjects of the Merovingian kingdom; ll. 1210, 2912.

FRESAN, FRISAN, FRYSAN.—The people of Friesland, dwelling between the Ems and the Rhine; ll. 1093, 1104, 1207, 2503, 2912, 2915.

FRESLOND, FRES-WÆL, FRYSLAND.—Friesland; ll. 1070, 2357, 1126.

✓ **FRODA.**—A king of the Heathobards; see 'Ingeld'; l. 2025.

GARMUND (Wermund). See 'Offa'; l. 1962.

GEATAS, (Guð-G—, Sæ-G—, Weder-G—); Icel. Gautar. The people of Gothland; Sw. Göta-land, Icel. Gautland. Gothland (better written Gotland) is, speaking roughly, all that part of the Scandinavian peninsula which lies south of Stockholm, and east of the Skager Rack.

The name of the town or settlement where the kings of the Geatas resided is nowhere given in *Beowulf*.

Without entering here into the complicated question as to the relation between the Geatas and the Goths, it may be mentioned that in the first part of the *Heimskringla*, which contains the history of the early Swedish kings, frequent mention is made of the Gautar, a people distinct from and frequently at war with the Swedes. We read of East Gautar and West Gautar, who are sometimes at war with one another. Christianity was first introduced among them in the time of Olaf Tryggwesen, when Rognvald Jarl was ruler of West Gotland, i.e., some years before 1000, in which year Olaf lost his life at the battle of Swolld.

GIFÞAS.—The Gepidæ. Jornandes makes them one of the three divisions of the Gothic nation. In the *Traveller's Song*, l. 60, they are called Gefþas. Jornandes says that in his time (about 530 A.D.) the Gepidæ were living in the 'ancient Dacia,' i.e., Wallachia and Southern Hungary. Paul Warnefrid, the historian of the Lombards, tell us that in the great battle of 567, in which the Lombards and Avars attacked the Gepidæ, the latter were so ruinously defeated and slaughtered, that in his day (about 700) they were almost obliterated as a people, the miserable remnant of them living in subjection either to the Lombards or the Huns, who occupied their lands. If therefore the Gifþas be really the Gepidæ, the allusion in *Beowulf* must refer to a state of things prior to 567, unless we suppose that a branch or offshoot of the great people, which escaped the general destruction and settled down close upon the Baltic, is here intended; l. 2494.

✓ **GRENDEL.**—A fiendish being in human shape, of preternatural strength, who troubles Hrothgar and the Danes in Heorot; ll. 102, 127, etc.

With regard to the origin of the name, Grimm (*Deut. Myth.* 222) connects it with *grindel*, a bolt, in the same way as he thinks Loki is connected with *loka*, a bar. Even in modern German, he says, an evil demon or devilish being

is called a 'hell-bolt,' *höll-riegel*, as if it were his business to keep sinners bolted and barred up in hell.

Perhaps a simpler etymology may be found in the O. E. adj. *gryndel*, 'wrathful.' See *Sir Gawayne and the Green Knight*, published by the E.-Eng. Text Society. Among the 'Early English Alliterative Poems' published by the same Society, is one called 'Patience,' in which the Almighty is made to say to Jonah, 'Be nozt so gryndel, god man.' *Gryndel* is probably connected with the A.S. *grennian*, English 'grin.'

Gervase of Tilbury (whose date is about 1200) has a chapter 'De Grant et Incendiis.' Grant is a spirit in the form of a horse, with flaming eyes, who appears in public places to warn people of coming fires. Liebrecht connects *Grant* with *Grendel*, and also with *Granta*, the old name of the river Cam.

✓ **GUDLAF.**—A Danish chief, who, with Oslaf, avenged on Finn the slaughter of their friends under Hnæf; l. 1148. He is named twice in the Finsburg Fragment.

HÆPCYN.—The second son of Hrethel king of Gotland; he was slain in a battle with the Swedes under Ongentheow. See 'Hreðel,' ll. 2434, 2482, 2925.

✓ **HÆRED.**—The father of Hygd, Hygelac's queen; ll. 1929, 1981.

✓ **HALGA.**—A son of Healfdene king of Denmark. In the *Heimskringla* he appears as Helgi son of Halfdan; his kingdom is in Leidre, a district of Zealand. He has a son, Rolf Kraka, (the Hrothulf of our poem) by Yrsa. In Saxo he is Helgo, the son of Haldan I., and brother of Roe. In an ancient royal genealogy called the *Langfedgatal* (quoted by Müller and Velschow in their edition of Saxo; 1839), Haldan is the father of Helgo and Hroar (Hroðgar). l. 61.

✓ **HAMA.**—One of the chief thanes of Eormenric king of the Goths, according to the *Traveller's Song*. He is mentioned once in *Beowulf*, l. 1198, in an obscure passage, the meaning of which seems to be, that Hama carried off to the bright city the famed Brosinga men (on which see the *Excursus*), and by so doing incurred the hatred of Eormenric, who, we may presume, had formerly possessed it. With this view agrees the statement in the *Traveller's Song*, l. 129, that Hama with Wudga, 'as exiles ruled over by means of twisted gold both men and women.'

Grein identifies Hama with the Heimir of the *Edda*, Brynhild's guardian; but the objection to this is, that there is no connection whatever between Heimir and Jörmunrekr (Eormenric). Thorpe identifies him with Hamðir the son of Gudrun, by whom Jörmunrekr is slain; but this too appears to me doubtful.

After examining the notices of Heime in the *Heldensage*, no doubt can remain that the Heime of German legend is the Hama of *Beowulf* and the *Traveller's Song*. In the latter poem Hama and Wudga are named among the vassals of Eormenric the great king of the Goths. In *Beowulf* also Hama, without Wudga, is named in connection with Eormenric. Hama and Wudga appear in *Biterolf* (a poem written late in the thirteenth, but representing in Grimm's view, a work of the twelfth century) as Heime and Witege; in Marner (thirteenth century) as Heime and Witche; in the *Lozsbuch* (fifteenth century) they are named among the 'four heroes,'—Gunther, Haym, Wyttig, and Hogen. In the *Alphart*, the *Rabenschlacht*, and other poems, Heime and Wittich appear as comrades. Everywhere they are spoken of as followers of Ermanrich (Eormenric).

✓ **HEAPOLAF.**—A king of the Waras, slain by Ecgtheow; l. 460.

HEAÐO-RÆMAS.—The people of Raumariki, a district in the south of Norway

- Breca landed on their shores after his swimming match with Beowulf; l. 519.
- ✓ **HEALFDENE**.—A king of Denmark, son of Beowulf Scylding; ll. 57, 1069. For pedigree of the Danish kings mentioned in *Beowulf*, see art. 'Scef.'
- ✓ **HEARDRED**.—A king of Gotland, son of Hygelac. For the pedigree of the Geat Kings mentioned in *Beowulf*, see art. 'Hreðel.' ll. 2202, 2375, 2388.
- HEARO-BEARDAN**.—Lombards, Langobardi, in the opinion of Grein. If so, they were a fragment of the nation which had not joined in the gradual southward migration which, between the ages of Trajan and Justinian, had brought the Langobardi from the mouths of the Elbe to the country between the Danube and the Alps. Their kings, at the date of our poem, were first Froda and then Ingeld. They are mentioned, and Ingeld also, in the T.S. l. 49; ll. 2032; 2037, 2067.
- HELMINGAS**.—The family or tribe to which belonged Wealhtheow, Hrothgar's queen, l. 620. A Helm is named in the T.S., l. 29, as ruling over the Wulfings, who must be the same as the Ylfings (Volsungs) of the *Edda*, and may be placed either in Sweden or in some country further east.
- HEMING**.—Both Offa and Eomaer seem to be described as the kinsmen of Heming; but who Heming was, I see no means for determining. In the *Edda* a Heming is mentioned, the son of Hunding king of Hundland; but there is no possible connection between him and the Heming of *Beowulf*; ll. 1954, 1961.
- ✓ **HENGEST**.—A chief of the Eotan or Jutes, who plays an important part in the Finn episode, on which see Excursus I.; ll. 1083, 1096, 1127.
- ✓ **HEOROGAR, HEREGAR**.—A son of Healfdene, and Hrothgar's elder brother. He appears to have been king, after Hrethel's death, for a considerable time. Dying, he left his armour, not to his son Heorowearð, but to Hrothgar, who succeeded him; ll. 61, 467, 2158.
- ✓ **HEOROT, HEORT, HIORT**.—The palace built by Hrothgar for largesse and good cheer. It corresponds to Roskilde in the isle of Zealand, said by Saxo to have been built by Roe (Hroar), the son of Haldan. The name, according to the suggestion of Grein (*Jahrb. für. Rom. u. Eng. Lit.* IV.) is preserved in Hiortholm a town or village in the north-eastern corner of Zealand, a short distance from the sea. On the other hand, Mr. Haigh¹ finds Heorot (which means a hart) in the village of Hart near Hartlepool in Durham. But this notion, as well as the entire theory in which it finds its place, namely, that all the scenes described in *Beowulf* must be looked for in England, appears to me to be absolutely untenable. ll. 78, 166, 403, 475, 497, etc.
- HEOROWEARD**.—A son of Heorogar; see that article; l. 2161.
- ✓ **HEREBEALD**.—The eldest son of King Hrethel, accidentally killed by his brother Hæthcyn. See 'Hreðel.' ll. 2434, 2463.
- ✓ **HEREMOD**.—Apparently a former king of Denmark, who engaged on some expedition, disapproved both by the nobles and the free churls, which ended in his being taken captive by his enemies, and brought many disasters on his people; his conduct is unfavourably contrasted with that of Beowulf. No such name occurs in the list of Danish kings given by Saxo. Heremod being named in the genealogies of the Saxon Chronicles and Florence just before Scyld, Grein thinks that the same Heremod is here intended. But he regards him, not as the father of Scyld, but as the last of a previous dynasty of which the founder was probably Ecgwela, and as having disgusted the Danes by his cruelty and tyranny, so that they welcomed the arrival of Scyld as a liberator. But this seems to be too large a superstructure to build, even conjecturally, on the single fact that in certain

¹ *Anglo-Saxon Sagas.*

- HREOSNABEORH.**—A headland, off which many sea-fights took place between the Swedes and the Geatas; l. 2477.
- ✓ **HROBGAR.**—A king of Denmark, the builder of Heorot: for his lineage see 'Scef.' The poem contains no mention of his death, but there are obscure intimations of the disasters befalling him in his later years—Heorot destroyed by fire (l. 82), and his nephew Hrothulf turning against him (T. S., l. 45). That he corresponds to the Roe or Hroar of Saxo it is impossible to doubt. ll. 64, 152, 277, 2351, etc.
- HROBMUND.**—A son of Hrothgar and Wealhtheow; l. 1189.
- HROBULF.**—The son of Halga, Hrothgar's brother. He corresponds to the Rolff Krage of Saxo, the Rolf Kraka of Northern Mythology. An older form of the name, *Hroðwulf*, occurs in the T.S. ll. 45, 1017, 1181.
- Hrones-næs.**—A cape in Gotland, on which Beowulf's body was burnt and his funeral-mound erected; ll. 2805, 3136.
- ✓ **HRUNTING.**—The sword lent by Hunferð to Beowulf; ll. 1457, 1490, 1659, 1807.
- HUGAS.**—The Chauci of Tacitus. 'Chaucorum gens, quanquam incipiat a Frisiis ac partem litoris occupet, omnium quas exposui gentium lateribus obtenditur, donec in Chattos usque sinuetur.'—(*Germ.* 35). They were near neighbours of the Frisians. ll. 2502, 2914.
- ✓ **HUNFERÐ.**—A Dane, Hrothgar's orator; ll. 499, 630, 1165, 1488. He killed his brother; l. 587.
- ✓ **HUNLAFING.**—A sword given by Finn to Hengest in token of amity. Grein takes it to be the name of a Jute warrior by whom Hengest is killed. See the Excursus on Finn; l. 1143.
- ✓ **HYGD.**—The daughter of Hereð and sister of Hereric, married to Hygelac. She wished Beowulf to ascend the throne after her husband's death in Friesland, but he refused. On account of her gentleness of character, she is contrasted favourably with Mod-thrydo, or Thrydo; ll. 1926, 2172, 2369.
- ✓ **HYGELAC, HIGELAC.**—A king of Gotland; he was reigning at the time of Beowulf's adventure with Grendel. On his identity with the Chochilaicus of the *Gesta Francorum*, see the remarks in the Introduction. See 'Hreðel.' ll. 194, 261, 342, 407, 435, 452, 758, 813, 914: his death in Friesland, ll. 1202-9, 2354-9, 2914-21; 1483, 1530, 1574, 1830: he welcomes Beowulf home, ll. 1923-1998; 2169, 2201, 2372, 2386: his victory over Ongentheow, ll. 2942-2998.
- ✓ **INGELD.**—The son of Froda, king of the Heathobards; he married Freaware, Hrothgar's daughter, the hope on each side being, that the long-standing feud between the two nations would thus be appeased. But Froda had fallen in battle with the Danes, and unluckily, the chief who slew him and wore his sword as a trophy was selected to accompany Freaware to her husband's court. An old Heathobard warrior draws the attention of Ingeld to this, and rouses him to fury by bitter taunts and allusions; the war between the two peoples breaks out more fiercely than ever. In this story, as Ettmüller and others have pointed out, we clearly recognise the main features of the story of Ingellus, Starcather, and the sons of Swerting, as sketched by the prolix pen of Saxo. The characters have indeed got mixed: Ingellus and his father Frotho are not Heathobards, as in *Beowulf*, but Danes; the lady given in the interests of peace to Ingellus is not a Danish princess, but the daughter of a Saxon noble; and the instigator to vengeance is not a Heathobard warrior, but the renowned Danish warrior and statesman, Starcather. Still the general course of the incidents is the same in both cases. l. 2064.

INGWINE.—The Ingæwones of Tacitus—here = Danes; ll. 1044, 1319; perhaps 1. 2577.

MEREWIINGAS.—The Merovingian kings of the Franks; 1. 2921.

MOD-THRYDO; see 'Thrydo.'

NÆGLING.—Beowulf's sword; 1. 2680.

NICERAS. See note to 1. 422.

✓OFFA.—A king of the Angles. The association with him of Eomær and Garmund leaves little doubt that the Offa of Beowulf is the elder Offa of the genealogies, and of the author of the *Two Offas* in 'Matthew Paris.' All these authorities agree in making Offa the son of Wermund or Warmund (Nennius calls him Guertmund or Guermund); all, except the author of the *Two Offas*, place Eomær two steps in descent from Offa. This elder Offa appears to have reigned among the Angles before their migration to England. In a well-known passage in the *Traveller's Song* he is described as a powerful king who enlarged his borders near Fifef-dor (the mouth of the Eyder), and fixed as he willed it the boundary between the Swedes and the Angles. ll. 1949, 1957.

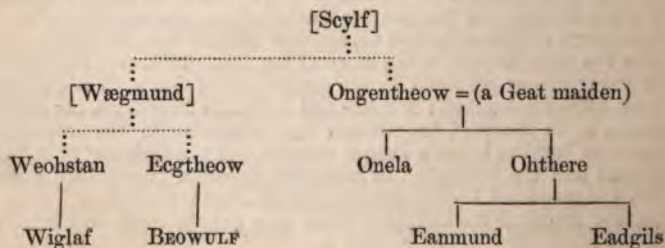
✓OHTHERE.—A prince of the Scyflings, the Swedish royal family; son of Ongentheow by a Geat maiden. He had two sons, Eanmund and Eadgils; ll. 2380, 2394, 2612, 2928, 2932.

The Swedish form of the name is Ottar. In the *Heimskringla* Ottar son of Egil is named among the Swedish kings: he is the father of Adils (Eadgils?) and loses his life in a raid among the Wendlas of Jutland.

ONELA.—A king of Sweden, son of Ongentheow, and brother of Ohthere. He is probably the king mentioned in 1. 2396 as having been deprived of life by Eadgils, aided by Beowulf. Ettmüller takes this king to be Weohstan, the father of Wiglaf. ll. 2616, 2932.

✓ONGENTHEOW (Icel. *Angantyr*, O.H.G. *Angandeo*).—A king of Sweden, who kills Hæthcyn in battle, but is defeated and slain by Hygelac. The name appears to be the same as that given in the genealogies under various forms (Angeltheow, Angeltheu, Ongen, Angengeat, Ageltheu,) to the successor of the first Offa: ll. 1968, 2387, 2475, 2486, 2924, 2951, 2961, 2986.

The following table gives a view of the Scyfling Kings, so far as our poem gives us information. That the list receives so little illustration from that found in the *Heimskringla* may be due to the fact, that the latter contain the history of the Ynglings, not of the Scyflings. Scyfl appears to be nowhere mentioned. Skilfing in Sæmund's *Edda* is said to be a name of Odin, and the line of the Skilfings, descended, like the Skiöldings, from 'Swan the Red,' is mentioned in the *Hyndlulíod*. In the Prose *Edda*, according to Lünig, the Skilfings are said to live in far eastern regions, i.e., east of the Baltic—the seat of the Ynglings was Upsal:—



(The dotted lines indicate that there may be several missing links in the chain of kindred connecting the different individuals).

✓**SLAF**.—A Danish chief: see 'Guðlaf'; l. 1148.

SCEDELAND.—According to Grein 'the Danish lands'; see his dissertation already cited in the *Jahr. für Rom. u. Eng. Lit.*, IV. 19.

SCEDEN-IG (Icel. *Skáney*, Germ. *Schonen*; *Sconeg* in Alfred's Orosius, the *Scanzia insula* of Jornandes).—The extreme southern district of Sweden, opposite Zealand. The small island of Skonar still appears on the maps at the extreme point of the land. This island appears to have given its name to the whole Scandinavian peninsula; and it is in this large sense that the word seems to be used in l. 1686.

SCEF (l. 4).—The founder of the Scylding dynasty. In the MS. B of the *Saxon Chronicle*, and in *Ethelwerd*, he appears as Scaef, and is anterior to Odin. Ethelwerd makes Scaef the father of Scyld, just as in *Beowulf*. In the *Saxon Chronicle* several names are inserted between Scaef and Sceldwa.

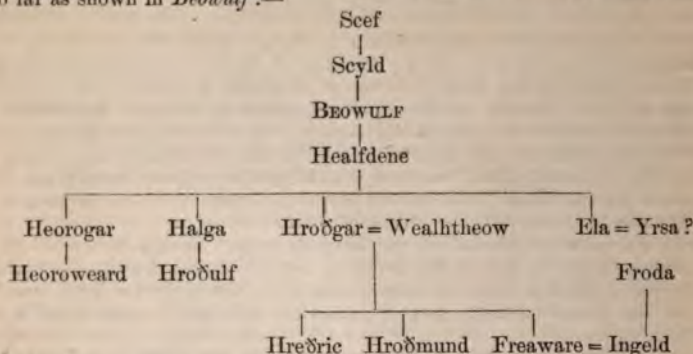
The well-known legend recorded in *Ethelwerd*, how Scaef, clad in arms, came as a very young boy on board a ship to the isle of Scani, and was received by the inhabitants for their king, is told also in *Beowulf*; but Scyld, not Scaef, is the hero of it.

Scaef or *Scaef* is the *sheaf* of corn, and symbolises agriculture; *Scyld*, shield, means defence and government. Here again we meet with, not gods nor by-names of gods, but personified conceptions. The legend of 'Sheaf' or 'Shield' points to a primitive consciousness in the tribes on the Danish isles and the Cimbric and Scandinavian peninsulas, that a superior civilising race had, in times beyond historical memory, come to them by sea, taught them agriculture, and instituted regular government. If we entertain this notion, we may conjecture that the new comers were a Gothic tribe, sailing across from the mouth of the Vistula,—where we know that Goths were settled in the first century after Christ—and colonising Skaney (*Sceden-ig*) and the neighbouring lands. That Jornandes calls *Scanzia* the 'officina gentium,' and makes it the point of departure for all the Gothic kindreds does not seriously militate against this view. The Greeks of the age of Pericles imagined just in the same way that the Grecian mainland was the original hive whence swarmed the communities of their race that dotted the coasts of Asia Minor; but we know now that the contrary was the fact; the Ionians were in Asia Minor before Greece proper was occupied by Greeks. It will perhaps some day be made clear that Scandinavia was originally colonised from the East, and that she received swarms before she ever sent them out.

It is noticeable that whereas *Ethelwerd* and the *Saxon Chronicle* make Scaef (Scaef), Scyld (Scealdwa), and Beo (Beaw)—corresponding to the Scaef, Scyld, and Beowulf of our poem,—far anterior to Woden, between whom and the first historically recognisable personage they insert several other names—our poet does not mention Woden at all, but makes the historical Healfdene immediately succeed the mythical Beowulf or Beo. Yet, as a West Saxon, he must have been familiar with the name of Woden, from whom the kings of his nation traced their descent. I cannot account to myself for this reticence.

In the MS. of the *Saxon Chronicle*, which contains the genealogy now in question, Scaef is called the son of Noe, and is said to have been 'born in the Ark.' This seems to be a rationalising interpretation by a Christian of the Teutonic legend about Scaef floating in his lonely bark, which *Ethelwerd* has preserved to us.

The following table gives the line of Danish Kings of the Scylding dynasty, so far as shown in *Beowulf*:—



✓ SCYLD.—The son of Scef: see preceding article; ll. 4, 19, 26.

The Danish and Icelandic writers all make Skioldr the son of Odin, whereas our writers make him far earlier. This radical difference of view deserves a fuller investigation than it has yet received.

SCYLDING, SCYLDINGAS.—The name is applied sometimes to the royal race, sometimes to the Danes generally; ll. 30, 53, 1792, 2159, etc.

SCYLFING, SCYLFINGAS (*Guð-Sc*——, *Heaðo-Sc*——).—The name of a Swedish royal family; ll. 63, 2381, 2487, 2205, 2603, 2968.

✓ SIGEMUND.—The hero-king of the Northern Mythology. His exploits fill a large space in the *Edda* and the *Volsunga Saga*. In the *Nibelungen Lay* he appears as Siegfried's father, but plays throughout the poem a secondary and rather feeble part; his greater son eclipses the glory which in earlier times encircled his name and acts. Here in *Beowulf* this is so far from being the case, that while of Siegfried (Sigurd) we have not a word, not only does his father Sigemund figure as a hero, the fame of whose mighty deeds (*ellendædum*, l. 876) filled the North, but one of the most characteristic acts which the Scandinavian and German accounts ascribe to the son—the rifling of the Hoard guarded by the 'Worm,' i.e., the Nibelungen Hoard—is in *Beowulf* attributed to the father.

The mention of Sigemund is introduced in the following manner. In the morning, after Beowulf has overcome Grendel, and driven him, mortally wounded, from Heorot, the Danes follow his tracks as far as the 'Nixes' Mere,' where he and his mother dwelt. They see its waters discoloured with blood. Returning joyfully towards Heorot, while some make their horses leap and others race, a king's thane, whose mind is full of the 'old saws' (*eald-gesegena*) of past times, magnifies Beowulf's great enterprise in coming from Gotland to their aid, and compares it with what he had heard tell of the brave deeds of Sigemund the Waelsing, aided by his faithful comrade and nephew, Fitela. Not only during life, but after death, did his fame wax and flourish, on account of his having killed the 'Worm' (serpent), the guardian of the Hoard, this time without the aid of Fitela, and then loaded his 'sea-boat' with gold and jewels, and carried them off; ll. 875–897.

In the *Edda* and *Volsunga Saga* there is a Hoard, and a 'Worm' guarding it; the Worm is Fafnir, who has taken that shape. But it is Sigurd, the son of Sigmund by Hiordis, who kills the Worm, and takes possession of

*Sigemund
here is
Siegfried.*

the Hoard, which he takes away, not on board a ship, but on the back of his horse Grani.

In the *Nibelungen Lay* it is also Sigurd (Siegfried) who wins the Hoard, but he does so by defeating and killing its former possessors, Schilbung and Nibelung.

Some light appears to be thrown by a consideration and comparison of the different legends, on the disputed question, whether the Siegfried Mythus is of Scandinavian or German origin. So far as the testimony of the author of *Beowulf* extends, the original Mythus was Scandinavian. For it is impossible to doubt that the *sources* of *Beowulf*—a poem describing the deeds of Danes, Geats, and Swedes—were exclusively Scandinavian; and we cannot suppose that the Sigemund, whose fame was extolled by the Danish thane, was a dweller on the Rhine or in any other part of Germany. It seems as if we came upon the primitive form of the Mythus in *Beowulf*, a form older than that which it wears in the *Edda* and *Volsunga Saga*, and, of course, far older than that highly elaborated picture which is presented to us in the *Nibelungen Lay*. In the *Edda* and *Volsunga Saga* a Volsung appears, the son of Rerir, and great-grandson of Odin. But the name is a patronymic, and is explained by the line in *Beowulf*, where Sigemund is called 'the heir of Wæls' (*Wælses eafora*). Wæls had been forgotten by the time the heroic legends of the *Edda* were put together, and a purely fanciful ancestry, terminating at three removes in Odin, is given to Wælsing (Volsung). Similarly, as years went by, and the Mythus of Sigemund and the Hoard received ever new developments, a tendency manifested itself to push Sigemund also into the background, to make room for his son Sigurd. That this Sigurd development was of Germanic origin seems to me highly probable, from the mention of the Rhine in those of the heroic poems of the *Edda* where Sigurd is introduced, as well as from other considerations. This development, received in Scandinavia, seems to have been incorporated with the pre-existing Sigemund legend. The Mythus thus enlarged rolled down the stream of time, but the character and adventures of Siegfried tended to absorb the interest and captivate the imagination more and more, until, in the *Nibelungen Lay*, that is about the beginning of the thirteenth century, Sigemund has become the pale shadow that we see him. This supplanting of the father by the son, of the earlier by the later hero, is a feature with which those who are acquainted with the epopees of Arthur, of Charlemagne, and of Amadis, are perfectly familiar.

SWEON.—The Swedes; Lat. Suiones. From the vague description of them given by Tacitus (*Germ.* 44) we gather that they were even then a great seafaring people. ll. 2472, 2946, 2958, 3001.

SWEO-RICE, Sweden; ll. 2383, 2495.

SWEO-ÞEÓÐ.—The Swedish people; l. 2922.

SWERTING.—An uncle of Hygelac; l. 1202.

THRYDO, or **MOD-THRYDO**; l. 1931. All the editors before Grein took *mod-prydo* for a noun, the object or subject of the verb *wæg*. Thus Thorpe translates,—'yet violence of mood moved the folk's bold queen, crime appalling.' By the *folces cwen* Hygd was understood. It was at last seen that this assumption made the succeeding lines, ll. 1933-1954, incomprehensible; and Grein, in the article so often quoted, first suggested that *Mod-prydo* was a proper name, and must be connected with the *Drida*, or *Cwendrida*, mentioned in the *Two Offas* of Matthew Paris. The suggestion has been generally accepted; but first Grundtvig (*Beowulfes Beorh*, p. 157), and then Müllenhoff (*Haupt, Zeitschrift*, XIV.), proposed to take *prydo* only as the name, and *mod* in the usual sense of

'mood' or passion. Rieger and Bugge both approve of the emendation.

In the *Two Offas*, the story of Drida, which properly belongs to the elder of the name, is by mistake transferred to the younger. Of Offa the son of Warmund (the Offa of *Beowulf*) we are told that he married a Yorkshire maiden of noble birth whom he found wandering in the bush, and whose life is a string of remarkable adventures. When we come to the reign of the younger Offa, son of Thingferth, the contemporary of Charlemagne, we meet with the following story:—A cousin of Charles the king of France, being condemned to death for some heavy crime, was, in commutation of her punishment, sent to sea in a boat without oar or sail. The boat drifted to the shores of England; she reached the land; and when brought to Offa, and asked her name, she said it was Drida. The king married her; her name was changed to Petronilla; but before long her old nature reappeared, and she committed a series of crimes which remind one of the story of Brunechild.

As the conduct of Heremod was contrasted unfavourably (l. 1709) with that of Beowulf, so here the gentleness and generosity of Hygd are brought into relief by the tale of the violent and cruel Thrydo. She was perhaps a Geat princess, who, after murdering her first husband, was sent by her father's counsel 'across the fallow flood' to Offa's court in Anglen, where she won his love. A dim echo of her story, with places, times, and circumstances greatly altered, appears to survive in the *Two Offas*.

WÆGMUNDINGAS.—The Swedish family to which Beowulf and Wiglaf belonged; see art. 'Ongentheow'; ll. 2607, 2814.

WÆLS.—The father or grandfather of Sigemund; see that article; l. 897.

WÆLSING. (Volsung in the *Edda*).—Sigemund; l. 877.

WARAS.—In 461 the MS. has *gara cyn*, which the editors have corrected to *Warra*. Perhaps a people of Jutland; where there was a place called Varva (Warwa), mentioned in the *Heimskringla*. The meaning of the passage, ll. 459-472, where this tribe is mentioned seems to be this:—Ecgtheow, Beowulf's father, claimed to the *here-toga* or captain of the host of the Waras; they would not have him; he crossed the sea with the Wylfings, defeated them and slew their prince, Heatholaf. Thence he sailed to the South Danes, and found Hrothgar just come to the throne. Hrothgar agreed to take Ecgtheow as his vassal in Waraland; sent gifts to him and the Wylfings as their *sinc-gifa* and lord, and received his oaths.

WEALHPEOW.—Hrothgar's queen, of the kindred of the Helmings; see that article; ll. 612, 629, 664, 1162, 1215.

WEDERAS.—A name of the Geatas; probably it means those living on the weather, *i.e.*, the western, side of the peninsula; 225, 341, 3157, etc.

WEDER-MEARC.—Wedermark, *i.e.*, Gotland; l. 298.

WELAND. (Icel. *Völundr*).—The Teutonic Vulcan, renowned for his skill as a smith; l. 455.

WENDLAS.—The people of Wendill in Jutland. It is mentioned in the *Heimskringla* that the Swedish king Ottar met his death while raiding in Wendill. l. 348.

WEOSTAN, WIHSTAN.—A Wægmunding and a Scyfling, the father of Wiglaf; see 'Ongentheow'; ll. 2602, 2631, 2752, etc.

WIGLAF.—The son of Weobstan; the only one of Beowulf's eleven followers who dared to go to his aid in the Dragon-fight; ll. 2602, 2631, 2745, 2862, 2906, 2852, 3076.

WIDBERGYLD.—A chief of the Heathobards, slain in battle with the Danes;
l. 2051.

WONRED.—A Geat, the father of Eofor and Wulf; ll. 2965, 2971.

WULF.—A Geat warrior, son of Wonred; nearly slain by Ongentheow;
ll. 2965, 2993.

WULFGAR.—A chief of the Wendlas in Hrothgar's service; ll. 348, 360.

WYLFINGAS.—A people led by Ecgtheow to the attack of the Waras;
see 'Helmingas,' 'Waras'; ll. 461, 471.

YRMENLAF.—A Dane, the brother of Æschere; l. 1324.

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